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MODERN MISSIONARY SOCIETIES.—CONTINUED.

THE MASSACHUSETT'S MISSIONARY SOCIETY.

This Society was instituted in May, 1799. Its officers are a president, secretary, treasurer, and ten trustees, all of whom are chosen by ballot at the annual meeting of the society. The duties of the trustees consist in examining candidates for the respective missions, to employ and direct them, and, if necessary, to recall them; also to manage and dispose of the property of the society, and generally to transact all its concerns. Each member pays two dollars into the treasury at his admission into the society, and a like sum annually during his membership. It is from this source that the funds of the society are principally derived.

At the first meeting of the trustees two ordained ministers were appointed to undertake the labours of a mission, and to proceed without delay in the undertaking. Several obstructions, however, frustrated these appointments.

At the annual meeting in May, 1800, the numbers and funds of the society were found to be considerably augmented, and it was voted that four missionaries should be appointed. This number was accordingly engaged by the trustees. Two of them undertook, and were laboriously engaged, in a mis-

sion among the New Settlements, and aboriginal natives inhabiting the country between Whitestown and the Gennessee River. The accounts which the society received of the effects of this mission were most flattering, and exhibited the brightest prospects of extensive usefulness. Another of the four missionaries was engaged among the people recently settled in the northern part of the state of Vermont. The cordiality and spiritual advantage with which his labours were received, were highly gratifying to the board. The other missionary went to the remote parts of the Province of Maine. The most favourable accounts were also received from this part of the vineyard, and there appeared the most auspicous prospects of substantial benefit to the souls of the hearers. The next year the society sent forth four missionaries (two to the new settlements at the westward, and two to the Province of Maine) and their exertions have since been continued with a zeal and constancy worthy of the important work in which they are engaged.

RELIGIOUS AND MORAL DISCUSSIONS.

MIRACLES OF JESUS CHRIST.

(*Continued from page* 177.)

I now proceed, as in the preceding number promised, to point out some of those doctrines which the Miracles of Jesus Christ were more particularly and expressly intended to confirm. Of these the first which occurs is that implied in the passage quoted from John xiv. 11. 'Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake.' By this declaration our Saviour must have meant his possessing the same divine nature with the Father as will appear, if we look into the context. Philip, one of his disciples, makes a request to him, verse 8th, in these words; 'Lord, shew us the Father, and it sufficeth us.' Our Lord answers him by way of rebuke: 'Have I been so long time with you, and hast thou not known me Philip? he that

hath seen me, hath seen the Father; and how sayest thou then, shew us the Father?' that is, why do you desire me to shew the Father after having for so long time seen the Father in me? Have you not had such exhibitions of divinity in my character and works as were sufficient to give you a true and satisfactory knowledge of what the Father is? *He* that hath seen me hath seen the Father, because the Father and I are one and the same as to our essential nature and attributes, by whatever appellations, under other views, or on other accounts, we may be distinguished. Besides, let it be considered that the expression must have intended some higher communion with God the Father than could be affirmed of the Apostles, who also wrought miracles; and that, there was nothing in his miracles which proved his being in the Father in a higher sense than they, but what at the same time proved that, he was in him as partaker of the same divine nature and attributes, because the only thing which distinguished his miracles from theirs was, that he performed them in his own name. This he could not have done were not his own authority divine, absolute, and independent.

To this doctrine add, that he was *the true Messiah*, sent into the world agreeably to the antient prophecies respecting him. That his miracles were particularly intended to confirm this doctrine, we learn from the 5th John, 36th verse: 'The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father *hath sent me*.' It is also confirmed by several other passages which I need not enumerate.

Now, these doctrines being thus established, it necessarily follows, that by whatever other doctrines he taught must likewise be infallibly true. For it cannot, without the greatest absurdity and impiety, be supposed that, any one article of a religion revealed in virtue of a divine mission, and by a divine person, could be inconsistent with truth.

Nevertheless, it pleased our Saviour so to adapt many of his miracles to other doctrines besides those above mentioned that we may not only infer their truth in this general way, but also, as by the miracles they were particularly and expressly, or, at least, with apparent intention, exemplified. For instance; one of the great doctrines of the gospel is, that there is forgiveness of sin through Jesus Christ, and that he hath power to dispense it unto men. Now, we know that diseases are the consequences of sin, and part of the punish-

ment of it. Accordingly, many of our Saviour's miracles consisted in healing various diseases. These, as we conceive, were the most natural specimens he could give of his power to remit sin. In this light they were represented by himself in the 11th Matthew. He said to a man sick of the Palsey, 'Thy sins be forgiven thee.' 'And certain of the Scribes said within themselves, this man blasphemeth: who can forgive sins but God alone?' This misconstruction led him to state the connexion between the intended miracle and the doctrine more explicitly, thus: 'whether is it easier to say, thy sins be forgiven thee, or to say, arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, arise, (said he to the sick of the Palsey) take up thy bed, and go into thine house.' Thus did he plainly affirm, that his healing of diseases was intended to prove that, he was empowered to forgive sins. And indeed it was the most striking proof possible, as it made men see with their very eyes, as it were, that he did forgive them.

Another of our Saviour's doctrines is, that he hath power to remove the ignorance of men; and that his gospel is a proper mean of illuminating their minds in spiritual things. To prove this, he, by way of specimen, miraculously restored sight to the blind. He cured that bodily blindness, which is the most natural image of the blindness of the understanding. Thus, in the 11th of John, speaking of the cure of a blind man, he observes, 'as long as I am in the world, I am the light of the world;' thereby directing those who were present to consider the miracle as a proof of his being in a spiritual sense the luminary of the world; of his being that prophet of superior degree and endowment, by whose instruction and influence alone the world was to be recovered from the gross darkness in which it had heretofore been involved, and informed in the true nature of God, and all those things which appertain to their eternal life and felicity.

Many of his miracles consisted in casting out Devils. These seem to have been intended as proofs, by way of exemplification, of his having come to overthrow the kingdom of Satan, and of that victory over sin, which he promised his followers. That they were thus designed, is intimated in his reply to the seventy, when they seemed to be surprised at the greatness of the power which accompanied them, insomuch that even the Devils were subject to them through his name: 'I beheld, said he, Satan fall from heaven: behold I give

you power to tread on Serpents and Scorpions, and over all, *all*, the power of the enemy.'

Another of our Saviour's doctrines is, that he is the author of eternal salvation, and that he hath power through his gospel to form and nourish up the souls of men to an eternal life of holiness and felicity. To prove this, he shewed that he could miraculously nourish and support the present animal life. He oftener than once fed several thousands with a very few loaves and fishes. And, on one of those occasions he plainly intimated that he would have the miracle to be considered in this light. The multitude, struck with the greatness of the miracle, followed him to Capernaum in expectation of some great worldly benefits, on his setting up his earthly kingdom, which, they vainly presumed, would soon take place. To lead them therefore to a proper conception of the design of the miracle, he added: 'Labour not for the meat which perisheth, but for that which endureth to eternal life, which the son of man shall give unto you: *for him hath God the Father sealed:*' that is, as though he had said: in the late miracle, God the Father hath given you full security, as though he had set his hand to a seal for that purpose, that he hath empowered me, the son, to dispense unto mankind that grace, which, as meat nourisheth the body for this life, shall nourish your souls to life eternal.

The last doctrine I shall mention is that of the resurrection of the dead. This we may find confirmed by a declared connexion between it and the miracle of raising the dead. 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.' He had already raised the daughter of Jairus and the widow of Naini's son, and these instances he thus connects with the general resurrection: 'The hour is coming, and now is,' that is, the time will come, when the whole human race shall be raised from their graves and live; for you see, it is already come in part. You may firmly believe that there will be a general resurrection, as in some instances you have had a full specimen of my power, and withal a pledge of my intention to effect it.

Thus the miracles of Jesus Christ appear to have been intended as arguments of the truth, as well of several particular doctrines of the christian revelation, as of the revelation more generally considered. Under this view, while they serve to conduct us into the belief of that system as true and divinely authorised, they at the same time lead us into inter-

esting considerations of the doctrines themselves. This, I conceive to be of no small importance. The faith of a christian, which is unto salvation, is not built on external evidence only. It derives its principal light and force from a real, and heart-felt perception of the divine nature and import of the things revealed. This is evidence internal. Much is therefore added to the moment of the former, when, by its adjustment, and stated connection, it leads us into a proper impressive contemplation of the truths themselves they were designed to validate; that is, in other words, into a real possession of the latter. From the connection which has been pointed out between the miracles of our Saviour and some particular doctrines of his revelation, it is evident that, our Saviour intended they should serve to this purpose, and that it highly importeth every christian believer so to consider and to improve them. The apostle exhorteth us to 'be always ready to give every man, who asketh us, a reason of the hope that is in us.' He doubtless had a reference here to arguments both of the one class and of the other. And, in this age especially of infidel presumption and address, it seems to be peculiarly needful, that our minds should be competently furnished with the leading topics in support of that hope.

PROSELYTE.

The appellation is borrowed from the Greek word προσήλυτος, which signifies a stranger, or one who comes from abroad, or from another place. The Hebrew word *Ger*, or *Necher*, has the same signification. In the language of the Jews those persons, were called by this name, who came to dwell in their country, or who embraced their religion, though they were not Jews by birth. Amongst the Hebrews there were two kinds of Proselytes: Proselytes of the Gate, and Proselytes of Justice. The Proselytes of the Gate, were those who dwelt in the land of Israel, or even out of it, and who, without obliging themselves to circumcision, or to any other ceremony of the law, feared and worshipped the true God, observing the rules that were imposed on the children of Noah. These were seven in number. The first enjoins obedience to judges magistrates, and princes. The second forbids the worship of

false gods, superstition, and sacrilege. The third forbids all incestuous and unlawful conjunctions and copulations of the sexes. The fourth forbids all kinds of blasphemy, and false oaths. The fifth forbids the unnecessary effusion of the blood of animals. The sixth forbids thefts, cheats, and lying, &c. The seventh forbids the eating the parts of animals still alive, as was practised by some Pagans. Of this class of proselytes were Naaman the Syrian, Cornelius the Centurion, the Eunuch of Queen Candace, and others. Those who would enter themselves of this order, promised with an oath, in the presence of three witnesses, to keep these seven precepts. Their privileges, by the observation of these precepts, were, that they might dwell in the land of Israel, that they might share in the outward prosperities of the people of God; and that they might have pretensions to eternal life.

The Proselytes of Justice were those who were converted to Judaism, who had engaged themselves to receive circumcision, and to observe the whole law of Moses. Thus they were admitted to all the prerogatives of the people of God, as well in this life as in the other. The Rabins say, that, before circumcision was administered to them, and before they were admitted into the religion of the Hebrews, they were examined as to the motives of their conversion; whether their change was voluntary, or whether it proceeded from reasons of interest, fear, ambition, or such like. It was required of them, that they be circumcised, that they sacrifice, and that they wash their bodies in a cistern of water. They were then to change their clothes completely in every article. They were to renounce their former natural relation, or kindred; they were to assume another name; and they were considered as other persons than what they were before; as new-born, new-creatures; as descendants of Abraham, and entitled to all the immunities, privileges, and hopes of that sanctified generation.

These communications, collected from credible authors, I conceive to be just. And they serve to throw light on some parts of the noted conversation between our Saviour and Nicodemus a ruler of the Jews. Some there are, who, supposing the Jews to have been uninstructed before the revelation of the gospel in the doctrine of regeneration, seem disposed to advocate, the ignorance of Nicodemus on this subject, and to conceive that Jesus treated him rather untenderly in his reply, in the 10th verse of the iii. chap. of John. 'Art thou a master in Israel, and knowest not these things.'

Now it is evident, that Nicodemus, as he was, not only a member of the Grand Counsel, or Sanhedrim, but a teacher, or doctor, and probably a ruler of a Synagogue, must have been well acquainted with the prescribed characteristics of a Proselyte of Justice, with the forms of their initiation into the Jewish religion and polity, with the signification of those forms and with the change that, in result, was supposed to take place in the subject. He must likewise have been acquainted with the terms by which, in their schools of divinity, that change was usually expressed; as regeneration, being begotten again, being born again, and partaking the nature, no longer of a foreign and impure stock, but of the holy seed of Abraham. And though, from the licentious perversion of the rites and doctrines of their religion, and the deep rooted prejudices, which then almost universally prevailed amongst all orders of the nation, he might wonder that Jesus should extend the necessity of regeneration to the Jews, as well as to others, yet, as he knew, and had expressly avowed his knowledge, that Jesus was 'a teacher, come from God,' his wonder, especially mingled, as it was, with seeming opposition, ought to have ceased after he was plainly told by our Saviour, that the regeneration he had in view, was that spiritual regeneration, which was really signified and which he might have known was signified, by the forms of the Proselyte's initiation, and by the outward, apparent, and political change it involved. These forms of initiation were a visible and carnal rite; and the result, or real issue, whatever other significations was annexed to it, was no other than of a carnal nature; whereas that, which he had in view, was of a spiritual nature, and the result or issue was of a similar nature. Still, however, Nicodemus remains incredulous: how can these things be! Need it then be thought strange, that our Saviour should reply, as he did: 'Art thou a master or teacher in Israel, and knowest not these things?'

It is indeed a just cause of wonder, that any in our day, or in any other day, should question the necessity of that entire moral or spiritual change of which our Saviour spoke; and much more it is to be lamented, that the human mind should have sunk into so great a depth of degeneracy, and risen into such a malignity of opposition to the things of God, as to treat the doctrine with ridicule and with contempt. If a change so entire as to render the person a new man, or another man, as it were, in appearance, in habits, and in the public estimation, was necessary to capacitate him for the privi-

leges and immunities of the Mosaical economy, by St. Paul called a carnal ordinance, much more reason have we to conclude that the change inculcated by our Saviour, is necessary to our enjoyment of the benefits of the kingdom of heaven. In their moral dispositions and habits mankind are naturally more foreign from those principles, and that character, which are requisite to this purpose, than any strangers of gentile extraction could be from the observances and emoluments of the Hebrew policy.

'It were devoutly to be wished,' that the ministers of Jesus, of every denomination in our land, would more frequently explain, and more urgently enforce, this fundamental, this all-important doctrine. Experience, as well as the word of god, in every age evinces the inutility of attempting so to amend and improve our unregenerated nature as to render it truly spiritual, and capable of the service of God in an acceptable form, and of the enjoyment of the essential benefits of the christian religion. A stranger of foreign habits and extraction might ever so long strive to form himself into the manners, habits, and appearance of a descendant of Abraham; yet so long as he had not passed the instituted course appointed for the admission of proselytes, so long as he was not endowed with those requisites on which the change depended, or in which it was supposed to consist, he would still continue to be considered as an alien from the house of Israel, and a stranger from the covenant of promise. So, in the present case, we say, in the words of Job, 'who can bring a clean thing out of an unclean? not one.' And in those of the prophet Jeremiah, 'can the Ethiopean change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil.' This requires a *radical* change; it requires a regeneration, a being begotten from above, a new birth, a being born of the spirit, as well as of water; it requires a new, a spiritual, or, as by St. Peter it is called, a divine nature. It is the work of God; it is the work of sovereign divine grace by Jesus Christ; and 'for this' as he hath said, 'he will be enquired of' by all who would be the genuine children of God, and the happy subjects of the kingdom of Heaven.

CHRISTIAN RESIGNATION.

One of the boasted excellencies of the heathen philosophy was, the strong motives it afforded to the exercise of patience under afflictions, and entire resignation to the will of heaven. On this ground, we, as christians, may boldly challenge the combined powers of ancient and modern philosophers.

The arguments urged by them, as we find them scattered through their most celebrated writings, are to the following effect: 'The gifts of fortune, and the comforts of life, are at best but temporary. If you possess them to the utmost, their continuance cannot be long: all the good things of this life are as fickle and uncertain as life itself. Who can by all his powers of wisdom, or prudence, command the wheel of fortune, set it in motion, or stay it at pleasure? How wise a part is it, chearfully to give up those gratifications we cannot long retain; at an early period to resign, without a murmur, what at most could not long be kept in possession?' 'Are the gifts of fortune your own; or can you command the regulations of fate? All things temporal, must be either accidental or dependent on the will of the gods. If the former, how unwise to repine at the mere fluctuations of chance; if the latter, how impious to call in question the justice of their proceedings? Do the immortal gods bestow on mortals the bounties of providence, with a promise annexed, that they shall never be withdrawn, or place them unconditionally at their disposal? If not, why should we mourn for the loss of those things which really do not belong to us?' 'Boldly and proudly assert your independence; show that a great mind cannot depend on such adventitious trifles, or trust in them for happiness. What, shall the enlightened and philosophic soul rest in such toys as wealth, honour, or princely favour? Look above these things, and seek it only in the favour of the gods. Derive happiness not from external circumstances, but from internal resources; from treasures of refined wisdom, of which fortune cannot rob you; from exalted virtue and integrity of heart, resources which can never fail you.'*

* *See Seneca's consolatory letter to his mother, on account of his banishment to Corsica, from which these passages are principally taken.*

By such feeble and fallacious arguments do we find the wisest of the heathen endeavouring to prop up the tottering ruins of hope, when shaken to its foundation by the rough blasts of affliction. With peculiar force and propriety might an overwhelmed sufferer address his stoical teachers, in the words of Job to his friends: *miserable comforters are ye all!*

Nor do we find them superiour in their boasted examples of virtue. They present to view, with much confidence, the pictures of Socrates and Cato. The former is described as merely suffering for his attachment to the cause of virtue and truth; as ready to give up on its behalf not only the comforts of life, but life itself; as conversing not only with calmness and composure, while the fever of poison was raging through his whole frame, but with a joyful hope of immortality, after the encasement of flesh and blood should have dropped into the dust. The latter is represented as a pattern of every noble and generous virtue; buffeting, with heroic bravery, the swelling waves of adversity; boldly struggling with a mighty current of misfortunes, and nobly rising above them all for a time; and when at length his strength is exhausted, and he feels an assurance that he must be overwhelmed, he does not wait, dastardly wait, for the issue, but plunges headlong in the midst. Such may be expected to be the conduct of persons wholly formed on the maxims of philosophy (falsely so called); and were it not too evident, that pride was the actuating principle both of the *patience* of the one, and the *fortitude* of the other, they might have a claim to our admiration.

From a view of the duty of resignation, as taught and practised by the heathen, we turn to the investigation of it as a christian duty, recommended both by the precepts and example of our exalted leader.

The religion of Jesus is admirably fitted to regulate the affections, and govern the passions. While it tends to advance practical holiness, it no less recommends internal piety, the devotion of the heart. Among other holy affections may be numbered, that habitual frame of mind which constrains them to acquiesce in the divine will; that constant submission to the disposals of an all-wise God, which constitutes christian resignation.

The motives by which this truly christian spirit is enforced are of the following nature:—shall not the judge of all the earth do right? May not he have wise and gracious ends in his afflictive dispensations? Are not poverty, calamity, and

sorrow, frequently some of the bests gifts of a kind parent? Does it belong to worms of the earth to interfere with the divine government, or to say to him, what dost thou? Have we not heard of sanctified afflictions; of strong consolations under them; of joys experienced by those who have fallen into temptation; and shall we not with cheerful resignation endure the visitation of God, designed for our good? Do we *deserve* any thing at the hands of God? Have we any *claim* to temporal and spiritual favours? When we are brought low by the hand of God, can we charge him with injustice? If our comforts are withdrawn, can we call in question the righteousness of God? And if not, what is our duty as christians, but gratefully to receive what God sees fit to bestow, and humbly to resign what he may please to withdraw? Has not our Heavenly Father taught us to believe that his will in every dispensation, is our sanctification, and if such be the tendency of our heaviest calamities, ought we to repine? If we are more holy in a season of distress than in that of ease and enjoyment, ought we not to bow to the will of God; nay more, to rejoice in tribulations? The cup which our Heavenly Father has mixed for us, shall we not drink it?—A cup every dreg of which is designed to purify the heart, to detach us from this world and draw us towards himself; to teach us this profitable lesson:—'Here we have no continuing city, but seek one to come.' If this thorny path be the path to glory; and if 'these light afflictions, which are but momentary, work out for us a far more exceeding and eternal weight of glory,' shall we proudly, or ignorantly, complain? The labours of this life are calculated to render our rest more sweet; its sufferings, to encrease the measure and perception of future blessedness; its struggles, to heighten the honour and pleasure of victory. Surely then our first duty is cheerful resignation under sufferings; and next, gratitude to that God who uses them as means of advancing our immortal glory.

Can boasted reason, or philosophy ancient or modern, furnish the desponding sufferer with motives to resignation so powerful, or consolations so effectual as these?

We may as confidently oppose the bright examples of this virtue on sacred record. First on the list of inspiration stands Job, a monument of patient resignation, as far exceeding all others, as the principles on which he acted were superior. In one eventful day his earthly comforts are all swept away as with a whirlwind; his beloved children all cut off as with a stroke, nor even one left to solace an aged parent; his

wife, instead of fulfilling the duties of that endearing relation, by sympathetic caresses endeavouring to alleviate his sorrow or share his griefs, is permitted to add to the weight of his woe, by tempting him on to destruction. Those who were his warmest friends, only remain to accuse him falsely of hypocricy and self-righteousness. Amid such a complication of sufferings, mere philosophy had been overwhelmed, and had urged its unhappy victim to put a period to his temporal existence. But behold the effectual support of true religion: 'the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.' Such a specimen, as this, forces applause and admiration, even from the most determined enemies of revelation.

May it not, for a moment, be permitted, to compare the influence of mere unassisted reason in the day of trial, with that of genuine and exalted piety? Behold, an infinitely greater than a Cato or a Socrates is here! JESUS, the Saviour of mankind, in whose life we behold a standard of every perfection in every branch of moral virtue. Where were sorrows like his sorrows? Did ever human being drink of a cup composed of such bitter dregs? Cain, oppressed with a small portion of the weight of guilt, exclaimed, 'my punishment is greater than I can bear!' What then must have been that enormous load which Christ sustained, when 'he bore our sins in his own body on the tree?'—Go, ye humble followers of Jesus, sit at the feet of your Lord and Master, catch the instructions that fall from his lips, imbibe his spirit, imitate his conduct, and learn from him in patient submission to possess your souls!

THE ACCOMPLISHMENT OF ANCIENT PROPHECIES.

MR. EDITOR,

As one of the principal proofs of our holy religion arises from the accomplishment of the ancient prophecies, it cannot be foreign to the object of your edifying magazine to call the attention of its readers to this important subject in order to furnish them with prompt and ready answers to any cavils which may be made by unbelievers on this head. The prophecies have always been the divine seal, which characterises and authenticates the deposit of God's promises. None but

He can look through ages to come, and with certainty foretell events that depend upon the free agency of man. If, therefore, there has existed among any people a series of predictions respecting futurity, and these have been accomplished precisely in the manner foretold by the prophets, then is it evident that God has spoken to that people, and through them to the rest of mankind.

Separated from the multitude by a life of solitude and austerity, the ancient prophets devoted themselves to the meditation of God's law, and to the sublimest exercises of devotion. In the times of general confusion and idolatry, these men full of zeal, and braving the threats and persecutions of the wicked, boldly proclaimed that they were the delegates of the Eternal. Their promises and their denunciations were publicly made, and were recorded by their cotemporaries. Their declarations were accompanied by splendid miracles, and their predictions confirmed by the events of the day, and those of future ages. The fulfilling of the predictions relating to their own times was a proof of their mission, and a confirmation of their veracity respecting that which was to come. Public monuments bore testimony to what was already accomplished, and became the subjects of parental instruction, so that one generation, comparing what they saw with the events of past ages, transmitted to another the profoundest respect for their prophets, and a firm confidence in the accomplishment of all their predictions. Their books were regarded as divine by the people, for this plain reason, that knowing what was past, and beholding what was present, they believed stedfastly in the future. The fact is, when we compare the ancient prophecies with the Jewish history, with that of the neighbouring nations, and of the world at large, they exhibit the most distinguishing features of divine inspiration. Here we behold circumstantially announced the revolutions of cities, and of empires. The periods are distinctly marked; the dates are explicit; and the places are designated, as well as the actors by their appropriate names.

It may suffice to evince by a short detail of some of the general prophecies, the truth of these assertions.

Nathan announces to David the several chastisements that should punish his crime, as Samuel had before denounced to Heli the high priest, the punishment of his sons, and to Saul the loss of his crown to which David was to succeed. To Solomon, and his son, another prophet foretels the division of his kingdom, and insures to Jeroboam the sceptre of Israel.

Pekah, King of Israel, and Rezin, King of Syria, form a strict alliance to destroy the kingdom of Juda. They besiege Jerusalem, and Ahaz the King begins to tremble at his approaching fate. The Prophet Isaiah foretells the miscarriage of this enterprize; and that the besiegers would soon become a prey to the King of Assyria. The seige was raised accordingly, and shortly after, Samaria and Damascus fell into the hands of Tiglath Pileser.——In the reign of Hezekiah, Sennacherib, with a formidable army, laid siege to Jerusalem; but Isaiah, even before this monarch had left Assyria, had marked his rout, his encampments, and his defeat. Destitute both of a garrison and provisions, the city is reduced to the last extremity. But the prophet assures Hezekiah that he has nothing to apprehend, and that his besiegers would soon be exterminated. During the following night 185,000 of them perished, and, as the prophet had foretold, the king of Assyria was killed in his flight. On this public event, offerings were made in the temple, and gratulations received from all the neighbouring sovereigns.——After this, Hezekiah incurred the displeasure of God by an ostentatious display of his treasures to the Babylonian Ambassadors. In consequence of which guilty arrogance of heart, the prophet Isaiah is commissioned to inform him, that all these treasures should be, one day, transported to Babylon;—a prophecy literally fulfilled by Nebuchadnezzar soon after, and greatly tending, no doubt, to establish a confidence in the predictions of the same prophet, when announcing the end of the Babylonish captivity, and even naming Cyrus as the deliverer of his nation. The same holy prophet, 200 years before the event, foretels the total destruction of Babylon. He even calls its conqueror by his name. He describes the measures that would lead to the storming of the city; the cowardice and flight of the garrison, the fright and death of the King, the extinction of his family, and the cruelty of the captors. He declares that this city shall never be rebuilt, nor *inhabited from one generation to another*; but that the *wild beasts of the desert shall lie there*; and their houses be *full of doleful creatures:* that *Babylon should* be as Sodom and Gomorrah. Its scite, accordingly, has become the receptacle of every noisome and ferocious animal; its crumbling walls have altered the original channel of the Euphrates, and nothing remains of this vast city but an infectuous morass. Such are the relations of the most intelligent travellers.——Again, when Joachim ascended the throne of his ancestors, the prophet Jeremiah

declared, both to him and the Queen, that they should be led away captives, that a similar fate awaited King Zedechiah, notwithstanding the assurances of his false prophets, and that this prince should be more unfortunate than Joachim himself; and the fact was, they murdered his children before his face, and then put out his eyes. Ezekiel, in his 30th chapter, foretels the extinction of the royal family of Egypt,' that there should 'be no more a prince of the land of Egypt to reign over that country.' The sovereignty was accordingly transferred to Nebuchadnezzar: Egypt became a province of Persia, and passed successively under the dominion of the Macedonians, the Romans, the Saracens, and the Turks without ever having had a native sovereign of its own.——Jeremiah and Ezekiel fix with great precision the 70 years of the Jewish captivity, and the return of that people to Jerusalem; after which event, they clearly predict that the kingdom of Babylon shall be punished, and delivered up to Cyrus. Daniel appears rather to relate facts, than to utter predictions. In the heterogeneous statue of Nebuchadnezzar, and in its fall, he sees the different monarchies which were to succeed each other; the Babylonians, the Medes, the Persians, the Greeks and the Romans; and after these, the everlasting dominion of the Messiah spread over the whole earth. Under the emblem of the Ram, he discovers the King of the Medes and Persians, while the figure of the rough Goat represents Alexander the great, King of Grecia, and the rapidity of his conquests. He clearly points out Xerxes as the fourth successor of Cyrus, and assembling all his forces for the invasion of Greece. *He* foresees the persecutions of Antiochus against the people of God, the prophanation of the temple, and the vengeance of heaven, which at last overtook him. In a word, these and many other ancient prophecies might pass for histories of past events, if their authentic dates, and monuments did not clearly evince their antiquity, their certainty, and divine origin. Against these prophecies however many objections have been raised by unbelievers, to which some short answers will be given in the next communication on this important subject.

C. H. W.

SCEPTICISM.

(*An Allegory.*)

Among the celebrated impostors, who have succeeded in deceiving mankind, must be reckoned *Scepticism*. It is no uncommon thing to act a fictitious part in the world, and to assume a character to which the individual has no claim; but to succeed long in practising such a deception, and in imposing on the human race, is rare, and requires no small degree of art. Soon does the mask (for a short time at least) slip aside, and betray the real features of the deceiver.

Strange indeed it is, that the world should so long have been duped by the artifices of *Scepticism*. He lays a claim to respect and veneration on account of his high birth and great antiquity, and even boasts of a celestial origin. The name he has assumed, and by which he frequently passes undiscovered among men, is *Free Enquiry*; and he pretends to owe his birth to *Wisdom* and *Truth*. From the closest investigation of ancient records it appears, that *Scepticism* is indeed of great antiquity, but of low origin: and instead of being descended from heaven, that he issued forth from the bottomless pit, when the arch enemy soared from the realms of darkness and took possession of our world. His real parents were *Unbelief* and *Ignorance*. At first, *Scepticism* was a weak and puny child; scarcely any kind of nourishment seemed to suit its sickly constitution; and he would most probably have pined away, had he not been early entrusted to the care of *Pride*. Nursed by her with fond and constant attention, *Scepticism* began to gain strength, and grew up rapidly. As soon as he became of sufficient age, he was admitted into the public school of *Error*, where he was instructed in all the arts of discord and mischief; and was especially taught to ensnare the minds of men with the specious garb of liberty. A spirit of rivalry was soon discovered between *Scepticism* and *Superstition*; and so rapid was the progress of the former, that it was confidently predicted, that at some future day he would gain a complete ascendency over the latter. *Scepticism*, as he advanced towards maturity, began to discover a restless ungovernable spirit; grasping at power, impatient of controul, delighting greatly in first ensnaring, and then tormenting his deluded votaries. His first operations were among the schools of the philosophers, were he made it his constant business to foment discord, to fan the flame of fierce contentions, and to excite endless and

frivolous controversies, till, by his cunning artifices, he deprived them of all power of resistance, and then led them captive at his will.

Philosophy, however, was not a field sufficiently extensive for the soul of *Scepticism*. He saw that few of the human race were philosophers; and of those few, many were proof against his arts. His next object of attack was *Religion*. Here *Superstition* had held an almost unlimited sway, and none had yet dared to penetrate his dark recesses. This was a sufficient incentive to the ambition of *Scepticism*: he long laboured to penetrate, but in vain; till at length he succeeded, by concealing himself among the retinue of *Knowledge* and *Science*, who about that time began their inroads upon the territories of *Superstition*. Having gained admission, the more effectually to ensure success, *Scepticism* for a time lay hidden; and during his concealment formed his plans, arranged his several modes of attack, and insinuated himself into the affections of some of the lower, but more conceited subjects of *Superstition*. His wild and fiery temper could not long brook restraint, and therefore he soon commenced the assault both by open violence and secret artifice. Sometimes summoning together a host of *Doubts* and *Cavils*; at others, pouring forth the shafts of *Ridicule* and *Calumny*; at others, labouring to undermine the strong holds of *Prejudice* and *False Faith*. Often was he heard addressing the slaves of *Superstition* with vehemence, 'Shake off your galling yoke; open your eyes to the light of truth, of reason, and of heavenly wisdom; no longer drag on these disgraceful fetters, or owe allegiance to a tyrant whose authority is neither founded on *reason*, nor supported by *evidence*!' Many thoughtless mortals, credulously listening to his false promises of liberty and happiness, were betrayed into a bondage far more painful and despotic than the former. Elated by his successes over *Superstition*, *Scepticism* began to direct his force against an adversary far more powerful, and to oppose whom was to bring on his own certain destruction. Yet so mad is ambition, that he resolved to aim at the throne and kingdom of *Inspiration*. Aware of the great hazzard of the enterprise, he began to think of calling in allies and entered into a close league with *Infidelity*. Their plan of operation was fixed, that while *Infidelity* led on the main body to a direct attack, *Scepticism* should carry on, with detached parties, a concealed warfare, by planting ambushes; springing mines, &c. At first their united efforts seemed to make some impression on the outworks, and they boasted

that ere long the citadel would be in ruins. But how were their schemes disconcerted, and their hopes blasted, when on a sudden they beheld *Celestial Truth* descending from the presence of the Almighty, crowned with effulgent glory, and armed with invincible power? The trembling armies of *Infidelity* and *Scepticism* fell lifeless to the ground; and their renowned leaders, unable to endure the overwhelming light, hid their withered faces, and vanished into eternal darkness.

ABSURDITIES OF INFIDELITY.

Those who undertake to deny the authenticity of the sacred scriptures are necessarily compelled to maintain the following positions:

1st. That certain poor mechanics and fishermen of Judea, without education, and without talents, have formed of themselves the great and dangerous project of changing the religion universally received.

2d. That these men, intending to substitute to Judaism and Paganism another plan of religion, have conceived a system the most sublime, a mode of worship the purest, a religion the most detached from sense, and from any indulgence of the passions; and which best unites all the great principles of theology with those of morals and civil government.

3d. That these same men, who gave such excellent lessons on piety, justice, temperance, rectitude, and charity; and who to these lessons have, in fact, added a striking example of virtuous conduct, were, however, nothing but cheats, who upheld all their doctrine by falshood and blasphemy; making no scruple to offend God, to deceive man, and to precipitate their followers into a gulph of miseries.

4th. That these men, who talk and write so sensibly, have been frantic enough to sacrifice themselves in cold blood; and, with singular perseverance, to the strange madness of maintaining a glory of which they knew the falsity, and from which they derived neither honor nor advantage.

5th. That, if we take them for madmen or visionaries, we must confess, that to these madmen or visionaries the world is indebted for a work the most difficult, and for the noblest change that ever took place in human affairs;—we must confess, that it is a company of *wrong-headed* men who have dif-

fused over the world the best lights it ever had upon the nature of God, upon divine worship, upon morals, and upon the final destination of man.

Such are the tenets which unbelievers are forced to advance and maintain in order to elude the proofs of the christian religion. What greater credulity can there be than thus to adopt paradoxes, contrary to every thing we know of man and of his nature, and contrary to all the examples with which we are furnished from history?

ON PEACE.

Peace consists in the government of the affections and passions; and necessarily excludes all bitterness, strife, and contention, all envy, malice, and wrath. It implies meekness, gentleness, kindness, and every friendly disposition. It also consists in quietness of mind under the chastisements of Providence; in calmness of spirit under misfortune; and in the soul's perfect approbation of, and submission to, whatever the Lord commands or does. Thus considered, peace is a most desirable possession, intimately and strongly connected with man's highest interest, and directly conducive to his substantial happiness.

Among nations, peace implies the perfect enjoyment of rights, without interference, disturbance, or invasion. In a society it consists in the union and harmony of all the members. In congregations it consists in the people's walking together in unity and brotherly love, exercising a spirit of mutual forbearance and forgiveness of the errors and infirmities of each other. In neighbourhoods, peace is discovered by a careful avoidance of every thing which can injure the feelings, character, or property of any one; by a ready disposition to oblige, and by a strict performance of all those kind offices which contribute to alleviate the distresses of life. In families it is the result of a just and proper subordination duly observed, dignified and sweetened by a faithful attention to duty, and by mutual endeavours to promote each others happiness. 'How good and how pleasant it is for brethren thus to dwell together in unity.'

Peace, however considered, and in whatever relation, is fraught with all good. Wherever existing, it will bring bles-

sings numerous as the drops of the dew. To families, to neighbourhoods, and nations it brings delight, beauty, and strength. It renders the church of Christ, 'fair as the moon and terrible as an army with banners.' It is fragrant as the holy anointing oil, which ran down the face of Aaron even to the binding of his garment. As the evening dews cool the air and refresh the earth, so does peace cool the scorching heat of human passions. It moistens the heart, and makes it tender and fit to receive the good seed of the word of life. Every motive therefore, conspires to induce us to lay aside all malice, guilt, hypocricy, and envy, and all evil speakings, and to cultivate peace with all men, that 'as new born babes we may desire the sincere milk of the word and grow thereby.' The spirit of heavenly peace is that oil of gladness which was poured out without measure on him who came to save sinners. Insinuating and healing, comforting and exhilerating, it is diffused over his whole mystical body, even down to the least and lowest members.—'Of his fulness have we all received,' and wherever this gift is bestowed, there 'the Lord commands the blessing, even life forever more.'

T.

SELECTIONS.

CHRISTIAN EXPERIENCES.

Mr. Editor.

The late President Edwards, of whom you gave some memoirs in your Magazine, No. 3, published a small treatise entitled, '*Thoughts concerning the present revival of religion in New-England, and the way in which it ought to be acknowledged and promoted, &c.*' This treatise contains some very important observations on experimental religion, which it is thought, will be particularly seasonable at the present time. As this valuable book has become very scarce, and is in but few hands, I send you some extracts from it for publication in the Assembly's Magazine. Let me only premise, that this treatise consists of five parts. In the first, the author gives an account of the revival of religion, that had taken place in New-England, in order to show that it had indeed been a glorious work of God. In the second, he shows the obligations all were under to acknowledge and promote the work. In the third, he points out many instances wherein the subjects or zealous promoters of that work, had been blamed without cause. In the fourth, he shows what things really needed to be corrected, in promoting that work. In the fifth, what ought positively to be done for its promotion.

In the fourth part of the Treatise, Mr. E. mentions, as the third and last cause of the errors he had noticed among those who appeared to be the subjects or zealous promoters of that work of God, *Their being ignorant, and unobservant of some particular things, by which Satan obtained special advantages.* Under which he first takes notice of some things with respect to the *inward* experiences of christians themselves; and second, something with regard to the *external* effects of experiences.

'There are three things,' says Mr. E. 'that I would take notice of, with regard to the experiences of christians, by which the devil has many advantages against us.'

'The first thing is the mixture there often times is in the experiences of true christians; whereby, when they have truly gracious experiences, and divine and spiritual discoveries and exercises, they have something else mixed with them, besides

what is spiritual: there is a mixture of that which is natural, and even of that which is corrupt, with that which is divine. This is what christians are liable to, in the present exceeding imperfect state: the great imperfection of grace, and feebleness and infancy of the new nature, and the great remains of corruption, together with the circumstances we are in, in this world, where we are encompassed all round with what tends to pollute us, expose to this. Indeed, it is not to be supposed that christians ever have any experiences in this world, that are wholly pure, entirely spiritual, without any mixture of what is natural and carnal: the beam of light, as it comes from the fountain of light upon our hearts, is pure; but as it is reflected thence, it is mixt. The seed as sent from heaven, and planted in the heart, is pure; but as it is reflected thence, it is impure, yea, there is commonly a much greater mixture than persons for the most part seem to have any imagination of. I have often thought, that the experiences of true christians are, very frequently, as it is with some sorts of fruits that are enveloped in several coverings of thick shells or pods, which are thrown away by him that gathers the fruit, and but a very small part of the whole bulk is the pure kernel that is good to eat.'

'The things, of all which there is frequently more mixture with gracious experiences, yea with very great and high experiences, are these three; *human or natural affections and passions; impressions on the imagination;* and a degree of *self-righteousness* or *spiritual pride*.—There is very often with that which is spiritual, a great mixture of that affection or passion which arises from mere natural principles; so that nature has a very great hand in these vehement motions and flights of the passions that appear. Hence, the same degrees of divine communications from heaven, shall have vastly different effects, in what outwardly appears, in persons of different natural tempers. The great mixture of that which is natural with that which is spiritual, is very manifest in the peculiar effects which divine influences have in some certain families, or persons of such a blood, in a distinguishing manner, of the operating of the passions and affections, and the manner of the outward expression of them. I have known some remarkable instances of this.—The same is also evident by the different effects of divine communications on the same person at different times, and in different circumstances: The novelty of things, or the sudden transition from an opposite extreme, and many other things that might be mentioned,

greatly contribute to the raising of the passions.—And sometimes there is not only a mixture of that which is common and natural with gracious experience, but even that which is animal, that which is in a great measure from the body, and is properly the result of the animal frame.—In what true christians feel of affections towards God, all is not always purely holy and divine; every thing that is felt in the affections does not arise from spiritual principles, but common and natural principles have a very great hand; an improper self-love may have a great share in the effect: thus God is not loved for his own sake, or for the excellency and beauty of his own perfections, as he ought to be; nor have these things in any wise that proportion in the effect that they ought to have. So, in that love which true christians have one to another, very often there is a great mixture of what arises from common and natural principles, with grace; and self-love has a great hand: the children of God are not loved purely for Christ's sake, but there may be a great mixture of that natural love, which many sects and heretics have boasted of, who have been greatly united one to another, because they were of their company, on their side, against the rest of the world: yea there may be a mixture of natural love to the opposite sex, with christian and divine love.—So there may be a great mixture in that sorrow for sin, which the godly have, and also in their joys; natural principles may greatly contribute to what is felt, a great many ways, as might easily be shown, would it not make my discourse too prolix.—There is nothing that belongs to christian experience, which is more liable to a corrupt mixture than zeal; though it be an excellent virtue, a heavenly flame when it is pure; but as it exercised in those who are so little sanctified, and so little humbled, as we are in the present state, it is very apt to be mixed with human passion, yea, with corrupt, hateful affections, pride, and uncharitable bitterness, and other things which are not from heaven, but from hell.

'Another thing which is often mixed with what is spiritual in the experiences of Christians, is an undue measure of impressions on the imagination; whereby godly persons, together with a spiritual understanding of divine things, and conviction of their reality and certainty, and a strong and deep sense of their excellence or great importance upon their hearts, have strongly impressed on their minds external ideas or images of things. A degree of imagination, in such a case, as I have observed elsewhere, is unavoidable, and neces-

sarily arises from human nature, as constituted in the present state; and a degree of imagination is really useful, and often is of great benefit; but when it is in two great a degree, it becomes an impure mixture, which is prejudicial. This mixture very often arises from the constitution of the body. It commonly greatly contributes to the other kind of mixture mentioned before, viz. of natural affections and passions; it helps to raise them to a great height.

'Another thing that is often mixed with the experiences of true christians, which is the worst mixture of all, is a degree of *self-righteousness* or *spiritual pride*. This is often mixed with the joys of christians: the joy that they have is not purely the joy of faith, or rejoicing in Christ Jesus, but is partly a rejoicing in themselves. There is oftentimes in their elevations a looking upon themselves, and a viewing their own high attainments; they rejoice partly because they are taken with their own experiences and great discoveries, which makes them in their own apprehensions so to excel; and this heightens all their passions, and especially those effects that are more external.

'There is a much greater mixture of these things in the experience of some christians, than others: in some the mixture is so great, as very much to obscure and hide the beauty of grace in them, like thick smoke that hinders all the shining of the fire.

'These things we ought to be well aware of, that we may know what to countenance and encourage, and what to discourage; otherwise Satan will have a vast advantage against us, for he works in the corrupt mixture. Sometimes, for want of persons distinguishing the ore from the pure metal, those experiences are most admired by the persons themselves who are the subjects of them, and by others, which are not the most excellent. The great external effects, and vehemence of the passions, and violent agitations of the animal spirits, are sometimes much owing to the corrupt mixture (as seems very apparent in some instances), though it be not always so.—I have observed a great difference among those that are under high affections, and seem disposed to be earnestly talking to those that are about them: some insist much more in their talk, on what they behold in God and Christ, the glory of the divine perfections, Christ's beauty and excellency, his wonderful condescension and grace, and their own unworthiness, and the great and infinite obligations which them-

selves and others are under to love and serve God; while others insist almost wholly on their own high privileges, their assurance of God's love and favour, and the weakness and wickedness of opposers, and how much they are above their reach. The latter may have much of the presence of God, but their experiences do not appear to be so solid and unmixed as the former.—And there is a great deal of difference in person's earnestness in their talk and behaviour: in some, it seems to come indeed from the fulness of their hearts, and from the great sense they have of truth, a deep sense of the certainty and infinite greatness, excellency and importance of divine and eternal things, attended with appearances of great humility: in others, their earnestness seems to arise from a great mixture of human passion, and an undue and intemperate agitation of the spirits; which appears by their earnestness and vehemence not being proportioned to the nature of the subject they insist on, but they are violent in every thing they say, as much when they are talking of things of smaller importance, as when speaking of things of greater weight. I have seen it thus in an instance or two, in which this vehemence at length issued in distraction. And there have been some few instances of a more extraordinary nature still, even of persons finding themselves disposed earnestly to talk and cry out, from an unaccountable kind of bodily pressure, without any extraordinary view of any thing in their minds, or sense of any thing upon their hearts; wherein I have been ready to conjecture there was the immediate hand of the devil.'

(To be continued.)

SPECIAL PRESERVATION.

Mr. Editor.

The following extract from the records of the Church at Plymouth, in New England, I doubt not, will gratify many of your readers. It exhibits an instance of becoming confidence in God in a season of peculiar distress, and another proof (not generally known) of the faithfulness of him who has said, 'Call upon me in the day of trouble; I will deliver thee,

and thou shalt glorify me.' At the time referred to, 1676, the English colonies were engaged in a war with the Indians, at the head of whom was *Philip*, Sachem of the *Wamponoags*, an intelligent, active, enterprising man, under whose conduct they were very successful. On this occasion the church at Plymouth agreed to observe the 22d of June, as a day of humiliation, fasting and prayer; and on that day, 'after a very serious and solemn confession of sin, they personally and publickly renewed their covenant.' The record proceeds;

'This was the transaction of this church; and all the churches in this colony of New Plymouth did, in a solemn manner, about this time, renew their covenant with God on a day of humiliation; and it is never to be forgotten how ready God was to hear the cry of his poor people in the day of trouble, and to save them: for immediately upon this motion from authority' (for a fast renewal of covenant) 'and the churches hearkening thereunto, God turned his hand against our heathen enemies, and subdued them wonderfully; and within a month after our solemn day, the great head of all the mischief, *Philip*, was slain; and the Governor and Magistrates sent an order to all our churches to keep August the 12th as a day of publick thanksgiving for the beginning of revenge upon the enemy; and on that very day, soon after the public worship was ended, his head was brought into Plymouth in great triumph, he being slain two or three days before; so that in the day of our praise our eyes saw the salvation of God.'

THEOPHILUS.

The following account of a dream will be found interesting to our readers. It is literally taken from a memoir of the late Revd. Joseph Wilkins, of Weymouth, England, which may be found at large in the London Evangelical Magazine for December 1804.

A short time before he (Mr. Wilkins) left Ottery [in the west of England, where Mr. Wilkins was preparing for his sacred office] he had a very remarkable dream, which he carefully preserved in writing, and which may properly be inserted in this place.——'One night, soon after I was in bed, I fell asleep, and dreamed I was going to London. I thought

it would not be much out of my way to go through Gloucestershire, and call on my friends there. Accordingly, I set out, but remembered nothing that happened by the way till I came to my father's house; when I went to our front door, and tried to open it, but found it fast. Then I went to our back-door, which I opened and went in; but finding all the family were in bed, I went across the rooms only, went up stairs, and entered the chamber where my father and mother were in bed. As I went by the side of the bed on which my father lay, I found him asleep, or thought he was so. Then I went to the other side, and as I just turned the foot of the bed, I found my mother awake, to whom I said these words: 'Mother, I am going a long journey, and have come to bid you good-bye:' upon which she answered me in a fright, 'Oh dear son, thou art dead!'—With this I awoke, and took no notice of it, more than a common dream; only it appeared to me to be very perfect, as some dreams will. But, in a few days after, as soon as a letter could reach me, I received one by post, from my father; upon the receipt of which I was a little surprised, and concluded that something extraordinary must have happened, as it was but a little before I had a letter from my friends, and all were well. But upon opening it, I was more surprised still, for my father addressed me as though I was dead; desiring me, if alive, or whosoever's hands the letter might fall into, to write immediately. But if the letter should find me living, they concluded that I should not live long, and gave this as the reason of their fears: —That such a night, naming it, after they were in bed, my father asleep and my mother awake, she heard somebody try to open the front door; but finding it fast, he went to the back-door, which he opened, and came in, and came directly through the rooms up stairs; and she perfectly knew it to be my step, came to her bed side, and spoke to her these words: 'Mother, I am going a long journey, and have come to bid you good-bye;' upon which she answered me in a fright, 'O dear Son, thou art dead!' which were the very circumstances and words of my dream: but she heard nothing more, she saw nothing neither did I in my dream; as it was quite dark. Upon this awoke, and told my father what had passed, but he endeavoured to appease her, persuading her it was only a dream; but she insisted on it, it was no dream, for that she was as perfectly awake as ever and had not the least inclination to sleep

since she had been in bed: from which I am apt to think, it was the very same instant with my dream, though the distance between us was about one hundred miles, but of this I cannot speak positively. This occurred while I was at the Academy, Ottery, Devon, in the year 1754; and at this distance every circumstance is fresh upon my mind. I have since had frequent opportunities of talking over the affair with my mother; and the whole was as fresh upon her mind as it was upon mine; and I have often thought, that her sensations as to this matter were stronger than mine. What some may think strange, I cannot remember any thing remarkable happened hereupon. This is only a plain simple narrative of a matter of fact.'

BIOGRAPHY.

THE REV. GILBERT TENNENT, the subject of this memoir, was born in the county of Armagh, in Ireland, on the 5th. day of February, A. D. 1703.

He was the son of the Rev. William Tennent, to whose labours and pious zeal the American Church is in no small degree indebted, and of whom therefore a short account shall here be given.

William Tennent had received episcopal ordination in Ireland and emigrated to this country, with his wife and four sons, Gilbert, William, John and Charles, about the year 1716. Not long after his arrival in America, he made a communication to the Synod of Philadelphia, in which he expressed a desire to relinquish all connection with the church to which he belonged, and to be received under the care, and as a member of that Synod. His proposal, after being held sometime under consideration, was eventually accepted; and his reasons for forsaking the Episcopal church are recorded at length in the minutes of the Synod in the year 1718. It is not known with what presbytery he was at first associated. He spent a short time in the state of New-York, and then in the year, 1721 or 1722, he removed to Bensalim, in Pennsylvania, and was now connected with the Presbytery of Philadelphia. At Bensalim he remained not more than four or five years; for in 1726, it appears that he settled at Neshaminy, about twenty miles north of the city of Philadelphia, where there was then a small presbyterian congregation, of which he became the pastor. Here he established a seminary of learning, which soon received, and was long known by, the name of the *Log College*. But however humble its appellation, this institution was the nursery in which many ministers of the gospel were trained up for eminent usefulness and distinguished success. Among these were the four sons of Mr. Tennent himself, who all received their educations under the sole instruction of their father.* He appears, indeed,

* *Under Mr. Tennent were educated Messrs. Rowland, Campbell, Lawrence, Beatty, Robinson, and Samuel Blair, with*

never to have had an assistant in his academy, except that his eldest son Gilbert acted in this capacity for a short time, while pursuing his theological studies. The calls for ministerial service were extremely urgent, and all the sons of Mr. Tennent were sent out to preach the gospel as soon as they were qualified for their work. Of these sons, John died in early life, and the others lived to advanced age, and were among the most respectable and useful ministers of their time. Their father, had the happiness to see them all employed in the service of the church for several years before his death.—He died and was buried at Neshaminy about the year 1743. He was eminent as a classic scholar. His attainments in science are not so well known, but there is reason to believe they were not so great as his skill in language. His general character appears to have been that of a man of great integrity, simplicity, industry and piety.

Gilbert Tennent, of whom a more particular account is now to be given, was about thirteen or fourteen years of age, when he came with his father to America. As has already been stated he received his whole education under his father. His intimate friend Dr. Finley, and one of the presidents of New-Jersey College, has left a pretty ample sketch of his life and character; from which, as possessing unquestionable authenticity, copious extracts will be given. These extracts will be distinguished by the marks of quotation that whatever rests on the Doctor's authority may be seen at once.

'He began to be seriously concerned for the salvation of his soul when he was about the age of fourteen, and continued so for several years, being often in great agony of spirit, until it pleased God to *give him the light of the knowledge of his glory in the face of Jesus Christ.*

'Having begun the study of divinity in those days, while under the conviction that his spiritual state was bad, he durst not persist in it with any view to the ministry; but betook himself to the study of Physic for the space of a year, before he was satisfied as to his interest in the divine favour.

'After a due course of Presbyterial Trials, in which he acquitted himself to the great satisfaction of all concerned, he

a number of others who were eminently useful and respectable as ministers of the gospel.

was licensed to preach the gospel in May, A. D. 1725; and was ordained in New-Brunswick, A. D. 1726, in Autumn.

'His ministrations, for a considerable time at first, were very highly esteemed by all who had the privilege of enjoying them. He was not only the delight of the sober and pious, but loved and honored even by the profane; *to whom he was like a very lovely song of one that hath a pleasant voice, and can play well on an instrument:* and his character was as unblemished as any man's. But it is remarkable, that as soon as God began to bless his ministry to the awakening of secure sinners, and *turning them from darkness to light;* (the first eminent instance of which, was on Staten Island) he then presently lost the good opinion of carnal professors; his name was loaded with reproaches; he was charged with blasphemy as assuming the divine prerogative of being a searcher of hearts, and pretending to know, by seeing a man's face, whether he would be saved or damned; the grossest immoralities were imputed to him, and, in a word, *all manner of evil was spoken of him falsely*, for Christ's sake. But *none of these things* in the least *moved him; neither did he count his life itself dear to him, that he might finish his course with joy.* He delighted in the cross of Christ far more than in the applause of all mankind; and cheerfully bore the malignant treatment of sinners.

'As to his person, he was taller than the common size, and every way proportionable. His aspect was grave and venerable; and though at first view he seemed distant and reserved, yet upon nearer acquaintance, he was ever found to be eminently affable, condescending, and communicative. And what greatly endeared his conversation was an openess, and undisguised honesty, at the greatest remove from artifice and dissimulation, which were the abhorrence of his soul while he lived. Besides he was tender, loving, and compassionate; kind and agreeable in every relation; an assured friend to such as he esteemed worthy of his regards; and a common patron to all who he apprehended were injured, or distressed.

'He was of a truly publick spirit, and seemed to feel the various cases of mankind in general; but very sensibly partook in all the good or ill, that befell his country: and while he guarded against being unministerially pragmatical, yet so far as he judged it consistent with his character, he warmly interested himself in whatever seemed to contribute to the

safety and advantage of this province in particular. He needed no other motive to exert himself, than only to be persuaded, that the matter in question was an important public good; and in such cases he was much regarded, not only because of his known integrity, but his generous and catholic disposition. For, although he was a great lover of truth, and very zealous for it's propagation, yet he was so far above a narrow party spirit, that he loved and honoured all who seemed to have *the root of the matter* in them, and made it their business to promote the essentials of religion, though they were, in various points, opposed to his own sentiments.

'He was, moreover, an example of great fortitude and unshaken resolution. Whatever appeared to him subservient to the advancement of the Redeemer's Kingdom, the salvation of souls, or the common good of mankind, he pursued with spirit; and *what he did, he did it with his might.* If the end seemed to be attainable, great obstructions and difficulties in the way were so far from dispiriting, that they rather animated him in his efforts; nor would he give up the point while one glimpse of hope remained. Hence he accomplished many important matters, which one less determined and enterprising would presently have abandoned as desperate.* He would go through honour and dishonour, through evil report,

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* '*From among many instances of his firmness and perseverance I shall select only two. First, the New Presbyterian Church in Philadelphia, a large, elegant, and stately fabric, owes its erection to his influence and indefatigable industry, by which he procured the greatest part of the money in benefactions, though the house and burying ground cost some thousands. And notwithstanding he met with various rebuffs, and a rough reception from some; yet he desisted not until he gained his purpose. The other instance was his undertaking a mission to Great Britain and Ireland, in order to solicit benefactions for the College of New-Jersey, of which he was an original and zealous Trustee. In the execution of this, especially at the beginning, he encountered numberless discouragements: yet resolutely persisted in the face of them all, and was finally successful beyond all expectation. His list of benefactions demonstrated the amazing pains and fatigue which the procuring them had cost him; and this too in an advanced age.*'

and good report: and though he had sensibility, with respect to his personal character, as well as other men, yet if preserving it seemed, at any time, to require the omission of duty, or sinful compliances, he readily determined to expose himself to all risks; and if adhering to the will of God should be accounted vile, he resolved he *would yet be more vile*.

'A great part of his life was a scene of unremitted labour. He studied hard, travelled much, and preached often, while his health and other circumstances permitted. He was *instant, in season, and out of season*; always about his master's business. They who have journeyed, or been often with him in company, could not but observe his constant endeavours to do good by his conversation; to introduce some convincing or edifying topics; and his watching for proper occasions for speaking of God; and very faithful was he in warning sinners of their danger, and persuading them to seek salvation in earnest. Thus he plainly showed how much religion was his element, and promoting it the delightful business of his life; how benevolent towards mankind he was, and how precious immortal souls were in his esteem. Every advantage accruing to them, to the interests of religion in general, he reckoned as clear gain to himself; nor were they *who divide the spoil* ever more joyful than I have known him to be, on occasion of the hopeful conversion of sinners, whether by his own or the ministry of others; and often has his *soul wept in secret places, for the pride* and obstinacy of those who refused to be reclaimed.

'His great reading, with his various and long experience of the workings both of grace and corruption in the heart, made him a wise and skilful casuist; who could resolve perplexing exercises of mind with clearness, and *comfort others with those consolations, wherewith he himself*, in like cases, *had been comforted of God*.

'He was a faithful attendant on the Judicatures of the church, as is natural for one so anxiously concerned for the interest of religion as he was; and having accurately observed the effects of a lax and negligent government in some churches, he became a more strenuous assertor of due and strict discipline. But, above other things, the purity of the ministry was his care; and therefore, at the hazard of the displeasure of many, and in the face of reproach, he zealously urged every scriptural method, by which carnal and earthly-minded men might be kept from entering into it, and men of piety and zeal, as well as learning, introduced.

'As a preacher, few equalled him in his vigorous days. His reasoning powers were strong; his expression nervous and often sublime; his style flowery and diffusive; his manner of address warm and pathetic, such as must convince his audience that he was in earnest; and his voice clear and commanding. In a word, all things conspired to make him a judicious, zealous, popular, and pungent preacher. With admirable dexterity he detected the bold presumer, discovered the vanity of his confidence, and exposed the formal hypocrite to his own view.*

'Did he set himself to alarm the secure sinner? Hell, from beneath, was laid open before him, and destruction had no covering; while *the heavens* above *gathered blackness*, and a tempest of wrath seemed ready to be hurled on the guilty head. Many a sinner has trembled, *the visage of his countenance changed, and his knees* have *smitten one against another*, while this man of God *reasoned of righteousness, temperance, and the judgment to come.* To this purpose the reverend, learned, and pious Mr. Prince speaks of him, in his Christian History, page 385. 'He seemed to have such a lively view of the divine majesty; the spirituality, purity, extensiveness, and strict-

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* '*The Reverend Mr. Prince of Boston, a minister eminent both for deep learning and exemplary piety, in his Christian History, page* 384, *says of Mr. Tennent,* '*In private converse with him, I found him to be a man of considerable parts and learning; free, gentle, and condescending; and, from his own various experience, reading the most eminent writers on experimental divinity, as well as the Scriptures, and conversing with many who had been awakened by his ministry in New-Jersey, he seemed to have as deep an acquaintance with the experimental part of religion, as any I have conversed with, and his preaching was as searching and rousing as ever I heard.*' *And, in page* 390, *he says,* '*His (Mr. Tennent's) laying open their many vain and secret shifts and refuges, counterfeit resemblances of grace, delusive and damning hopes, their utter impotence and impending danger of destruction; whereby they found all their hopes and refuges of lies to fail them, and themselves exposed to eternal ruin, unable to help themselves, and in a lost condition. This searching preaching was the suitable and principal means of their conviction.*'

ness of his law, with his glorious holiness, and displeasure at sin; his justice, truth, and power in punishing the damned; that the very terrors of God seemed to arise in his mind afresh, when he displayed and brandished them in the eyes of unreconciled sinners.'

'Did he comfort the mourners in Zion, and encourage the timorous and self-diffident? the atoning blood of a Redeemer, that only sovereign balsam, was applied to their recent or festering wounds. Heaven smiled, the clouds were dispelled, the sky became serene, *the Almighty God* was shown to be *their refuge, and underneath were the everlasting arms.* Then his exhilerating words dropped upon them like the dew.

'As his preaching was rightly calculated, so God blessed it abundantly, and made him the instrument of turning many to righteousness. The seals of his ministry in New-Brunswick, and parts adjacent, where he first exercised it, were very numerous. Many have I known, in those and in other parts where he only preached occasionally, whose piety was unquestioned, who owned him for their spiritual father. Many also, I have heard of in different places.*

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*Nothing in Mr. Tennent's life was more remarkable and memorable than the preaching tour which he took through the New-England States, in the close of the year 1740, and beginning of 1741. To this journey, if the compiler of this memoir has been rightly informed, he was importunately urged by the celebrated Mr. Whitefield. However this might be, Mr. Tennent went forth 'in the spirit and power of Elias.' Nor were the habiliments in which he appeared very different from those which distinguished John the Baptist. A loose great-coat, girt about him with a leathern girdle, was the dress in which he commonly went into the pulpit; and which, in connection with his large stature, grave aspect, and undrest natural hair, gave him the appearance of much dignity and simplicity. He would never admit that there was any thing very peculiar in his preaching, during this journey. An eminently pious woman told the writer of this, that she once asked Mr. Tennent what there was, in the matter or manner of his addresses at this time, that produced such a wonderful and irresistable effect. His answer

'In his journey through New-England A. D. 1740-1. multitudes were given him for his joy and crown. This was testified by many eminent ministers of Christ in Boston, and other parts, who far from envying, rejoiced in the grace given to him; and, unmoved by selfish principles, honoured him the more. Particularly the aforementioned excellent Mr. Prince, in his Christian History, page 390, after showing the nature of genuine convictions of sin by the holy spirit, says, 'such was the convictions wrought in many hundreds in this town by Mr. Tennent's searching ministry; and such was the case of those many scores of several other congregations as well as mine, who came to me and others for direction under them.' Much more to the same purpose may be seen in the aforesaid history. So highly did it please God to honour this his faithful servant, not only in blessing him, but making him a public blessing.

'As he lived to the Lord, his death was his unspeakable gain; and his being conscious of it made him ardently wish for the pleasing hour, when he would *enter into the joy of his Lord*. So *the hireling earnestly desires the shade*, the retreat

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was—'Madam I had very little to do with it. I did not preach better than common—perhaps not so well: for I was often much fatigued with travelling, and had little time to collect or arrange my thoughts. 'But I went into the pulpit and spoke as well as I could, and God taught the people.' This was, no doubt, a simple statement of the fact. Nothing but the power of God could have produced the astonishing effects which followed from his preaching. Formality in religion existed in a large part of the region through which he travelled, but the power of vital Godliness was in a great measure fled; and in some places profligate impiety prevailed and triumphed. This journey of Mr. Tennent was the beginning of a wonderful and general change for the better, the effects of which, it is believed, remain, in a degree, to this day. People of every description, the rude and the learned, the rich and the poor, were almost equally touched under the powful discourses of this apostolic man.—In the funeral sermon of the Revd. Dr. Sproat the author tells us, that the Doctor gave the following account of his conversion.

from his wearisome labour. He had an habitual, unshaken assurance of his interest in redeeming love, for the space of more than forty years: but above eight days before his death, he got a more clear and feeling sense of it still. And though he lamented that he had done so little for God, and that his life had been comparatively so unprofitable, yet he triumphed in the grace of Jesus Christ, who had pardoned all his sins; and said his assurance of salvation was built upon the scriptures, and was more firm than the Sun and Moon. Surely brethren, Jesus Christ gave you of this Congregation, a vastly precious gift, the fruit of his merits and intercession, when he sent you *a Pastor after his own heart*, to whom he vouchsafed his gracious presence, that he might *feed you with knowledge and understanding*. His having been such, should excite you the more closely and seriously to examine how his ministry has been improved. Are there yet some *in the gall of bitterness*, in darkness and security, after all his clear, searching, alarming, and animating sermons? Hear the awful judgment of Christ himself upon such a case as

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'His own relation to me, of the circumstance here alluded to, was nearly thus. 'Mr Gilbert Tennent, the founder of our church, in his memorable tour through the eastern states, preached, among other places, at the college, where I then was—a careless unthinking youth. I had never seen or known of him before. But the power of God seemed to go with him wherever he went, and the first sermon that I heard him deliver made impressions on my soul that have never been effaced.' It is pleasing to remark and remember such a circumstance as this:—To observe how one faithful minister of the gospel is made instrumental in raising up another, and of providing himself with an immediate and pious successor, in a place far distant from the scene of his stated ministrations. As this event also happened a considerable space before the congregation of which they both had the charge, and which was so dear to both, was organized or collected, we are led to observe how the great head of the church takes care for its supply and edification beyond the utmost reach of human views; and that a laborious servant of Jesus Christ may perform some of his most essential services at a time, and in a manner, wholly unknown to himself.'

this, n Mat. xi. 23, *and thou Capernaum, which art exalted to Heaven, shall be brought down to Hell:* for the better adapted the ministry was, the guilt of neglecting it is the more aggravated.

'Here he now lies; his lips, sealed in death, will never warm, invite, or persuade you any more. But from hence he will arise at the last day, and be a swift witness against the careless and impenitent, who heard his exhortations, but regarded them not. Think sinner, how thou wilt bear to see him who so earnestly strove to bring thee to glory, when he *shall shine as the brightness of the firmament;* and thou *ariseest to shame and everlasting contempt.*

'But for you who have been either converted, comforted, or helped on, in your christian course, by his ministry; you will have a most joyful meeting with him in the presence of the Lord. O what triumph! What mutual congratulations will be there! All hail, happy saints! You shall shine in glory with him, and pass in company to that house of God *not made with hands, eternal in the Heavens.* May God grant you, brethren, another pastor of equal talents, fidelity, piety, and zeal; and forbid that any, but one whom he approves, should ever be intrusted with the care of your souls!

'On this occasion, I beg leave to say, that the very generous respect you have manifested to the memory of your once dear and venerable minister, sets you in a very amiable point of light; and is a rational encouragement to any other man of God, cheerfully to take the oversight of you in the Lord.'

Such is the account given by Dr. Finley of one whom he thoroughly knew and tenderly loved. The limits to which we are confined forbid the insertion of some of the private letters of Mr. Tennent, which would have exhibited a most favourable view of the habitual and fervent piety of his mind.

But as it is scarcely noticed by Dr. Finly, and yet forms an interesting part of the life and character of Mr. Tennent, we must not omit the active part which he took both in dividing and uniting the Presbyterian Church. It has already been hinted that Mr. Whitefield and Mr. Tennent were connected in their views and labours. The limits and the preaching of Whitefield were strictly calvinistic; but he indulged a severity in speaking of those who he supposed departed from the spirit of evangelical truth, as well as an impetuosity in his general conduct, in early life, which, with a candour that did him the

highest honour, he afterwards both condemned and reformed. This too was precisely the system and character of Mr. Tennent. The union of two such ardent spirits was calculated to urge them farther than either would otherwise have gone. The evil was greatly augmented by the opposition which they both met with. Whitefield was so coldly or so harshly treated by a great part of his own church, that he more readily associated with other denominations of christians and particularly with the presbyterians. They, at this time, and especially in this country, were strictly calvinistic in their creed; but there were many, both among the clergy and the laity, who, there was too much reason to believe, were little better than mere formalists in religion. All these, without exception, were violently opposed to Whitefield and to Tennent, who supported him; and they in their zeal probably represented a number of prudent and pious men, who only wished to moderate their vehemence, as possessing no better a character than those who at heart were enemies to the truth. The consequence of all this was, that in a short time the Synod of Philadelphia was split into two parts, each of which erected itself into a separate synod, and for several years treated each other with great severity and censoriousness. After some time, however, good men on both sides became sensible of the error they had committed; and especially Mr. Tennent, as he had been principally concerned in promoting the separation, now laboured with the greatest zeal and industry to heal the breach. His longest and most elaborate publication, entitled, '*The peace of Jesuralem*,' was upon this subject—Nor did he labour without success. The Synods were again happily united in the year 1758, and both parties, having profited by the controversy, the church at large was probably preserved in greater purity, peace, and order than if no alienation had ever taken place. The whole transaction served strongly to mark and illustrate the character of Mr. Tennent, in whom an ardent love to what he conceived to be the truth always triumphed over every other concern, over all considerations of a merely personal kind. He was the head of his party both in receeding and advancing, and he was prepared to do either, without fear or hesitation, just as he thought the interests of truth and piety required.

His congregation, who were much devoted to him, placed a monumental stone over his grave in the broad aisle of his church, which his friend Dr. Finley inscribed with an epitaph in classic latin. He was thrice married, but had no issue, except by his last wife. By her he had a son and a daughter, who died in early life. One daughter still survives.

ANTIQUITIES.

Extracts of a journey from Aleppo to Jerusalem by the Revd. Henry Mandrell.

'Leaving *Beer* we proceeded as before, in a rude stony country, which yet yielded us the sight of several old ruined Villages. In two hours and twenty minutes, we came to the top of a hill, from whence we had the first prospect of Jerusalem. Ramah, anciently called Gibeah of Saul, being within view on the right hand, and the plain of Jericho, and mountains of Gilead on the left. In one hour more we approached the walls of the holy city, we passed along by the west side to Bethlehem gate; we turned up a street on the left hand, and were conducted by the Consul to his own house, with generous invitations to make our home with him—Having taken a little refreshment, we went to the Latin Convent, at which all French Pilgrims are wont to be entertained. The Guardian and Friars received us with many kind welcomes, and kept us with them at supper: after which we returned to the French Consul's to bed. And thus we continued to take our lodging at the Consul's, and our board with the Friars during our stay at Jerusalem.

The next day being good Friday, the Consul was obliged to go into the church of the sepulchre, to keep his feast, whither we accompanied him—We found the church doors guarded by Janizaries and other Turkish Officers, who here receive the appointed *Caphar*. The Franks pay ordinarily fourteen dollars per head unless they are ecclesiastics, and then but half so much. Having once paid the *Caphar* you may go in and out gratis as often as you please.

The Pilgrims being all admitted this day, the church doors were locked in the evening and opened no more till Easter day, by which we were kept in a close, but very happy confinement, for three days, we spent our time in viewing the ceremonies, practised by the Latins at this festival, and in visiting the several holy places; all which we had opportunity to survey with as much freedom and deliberation as we pleased.

The church of the holy sepulchre is founded upon Mount Calvary, which is a small eminence, or hill, upon the greater Mount Moriah—It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar on which was offered up, the precious and all

sufficient sacrafice for the sins of the whole world, it has recovered itself from that infamy, and has been always reverenced and resorted to with such devotion by all christians, that it has attracted the city round about it, and stands now in the midst of Jerusalem, a great part of the hill of Zion being shut out of the walls to make room for the admission of Calvary. In order to the fitting of this hill for the foundation of a church the first founders were obliged to reduce it to a plain area, which they did by cutting down several parts of the rock and by elevating others. But none of those parts of the hill, which were reckoned to be more immediately concerned in our blessed Lord's passion, were altered or diminished—Thus that very part of Calvary, where they say Christ was fastened to and lifted upon the cross, is left entire, being ten or twelve yards square, and standing at this day, so high above the common floor of the church, that you have twenty one steps, to go up to its top. And the holy sepulchre itself, which at first was a cave hewn into the rock under ground, having had the rock cut away from it all around, is now as it were a grotto above ground. The church is rather less than one hundred paces long, and not more than sixty wide, and yet so contrived, that it is supposed to contain under its roof twelve or thirteen sanctuaries or places consecrated to a more than ordinary veneration, by being reputed to have some particular actions done in them, relative to the death and resurrection of Christ. As first, the place where he was derided by the soldiers. Secondly, where the soldiers divided his garments. Thirdly, where he was shut up whilst they digged the hole to set the foot of the Cross in, and made all ready for his Crucifixion. Fourthly, where he was nailed to the Cross. Fifthly, where the Cross was erected. Sixthly, where the soldiers stood that pierced his side. Seventhly, where his body was anointed in order to his burial. Eighthly, where his body was deposited in the Sepulchre. Ninthly, where the Angels appeared to the woman after his resurrection. Tenthly, where Christ himself appeared to Mary Magdalen, &c. The places there, and many other things relating to our blessed Lord, are said to have been done, are all supposed to be contained within the narrow precincts of this church, and are all distinguished and adorned with so many several altars.

(To be Continued.)

REVIVALS OF RELIGION.

Extract of a Letter from a respectable clergyman, dated Orange County. N. Carolina, March 5th, 1803.

'Not doubting but religious intelligence, from any part of the world, will be acceptable to you, I would inform you that the great King and Head of the Church, continues to bless his fallen creatures in this part of the country. Great numbers have been added to the church, such as we hope shall be saved. Religion is still lively, and though new awakenings are not so frequent as formerly, yet the Lambs of the Flock of Christ enjoy solemn and sweet refreshing times. During the whole time since the awakenings began, unanimity has prevailed, and increased, among ministers and christians of almost all denominations.

Some symptoms of a disposition, in some of the youth, to follow their own fancies, in opposition to the judgment of aged and experienced christians, in some places, appeared in the beginning of the revival, but did not proceed far. This confirmed unteachable confidence, which, sometimes in seasons of awakenings, springs up among the young subjects, as soon as they get their eyes half opened, and which sets at nought the advice and experienced counsel of those who have been long in Christ's School, has scarcely made its appearance.

The subjects of the work who have joined the church, in general adorn their profession, by an holy and humble life and conversation.

Appearances at present seem to indicate a spring and summer of prosperity to this part of God's Vineyard.

I am yours &c.

Extract of a Letter from an Indian of the Mohiconick Tribe to a friend in this city.

My Friend,

'By the dispensation of Providence, I and my family are well. And also I would inform you, that by the help of the Good Spirit, I have been under such concern for my poor and never dying Soul, as to take a full resolution to forsake the service of the Evil One, and by the help of God, I endeavour to walk in newness of life in my remnant days. I was first convinced when I heard you preaching at Canadarguay, discoursing upon talents, that however small a talent man may have, yet he is required to improve it; on these expressions I could not contain myself, being convinced that I am the one who bury my master's money. And just before your departure, one of your friends came to bid us farewell, he spoke and advised me that I should always endeavour to follow soberness, by this I may obtain God's blessing, then I was encouraged to begin to do my duty as the Lord gave me light.'

Copy of a Letter from a person at the westward, who has been an officer in the public service, to a gentlemen in this city.

My Dear Friend,

However attached to the profession of arms, my labours have been uniformly directed to prevent the necessity of employing them, and it is my solemn determination never to use them but in a just cause.

Although I have lived many years in the habits of warfare with the red people of the United States, my heart has never forgotten to compassionate their condition, even in the most bloody scenes. For alas! they, in all their wars, have been but the deluded instruments of ambitious and interested men.

My late intercourse with various tribes and nations, from this neighbourhood to Lake Superior, convinces me that the

corruptions of the Savages are derived from those who stile themselves christians: because the further they are advanced from communications with the white people, the more honest, temperate and industrious I have found them.

When we contemplate the situation of the Aborigines of this our country, the bosom of philanthropy must heave with sorrow, and our sympathy be strongly excited. What would not that man, or that community, merit, who reclaims the untutored Indian, opens his mind to sources of happiness unknown, and makes him useful to society? surely it would be, in effect, to save a whole race from extinction; for, if this people are not brought to depend for subsistence on their fields, instead of their forests, and to realize ideas of distinct property, it will be found impossible to correct their present talents, and the seeds of their extinction, already sown, must be matured.

The bearer of this letter, the Miami's Chief, the Little Turtle, who is, at once, the most distinguished warrior, and the ablest counsellor among the Indian nations, is forcibly impressed by these truths, and is anxious to co-operate in a fair experiment at a reform of his tribe. It is with this view, particularly, that I introduce him to you, in the hope that you may think proper to recommend him to the patronage of the benevolent society, of which you are a member.

The experiments heretofore made to reform the Indian character have not been well adapted to the object. The education of individuals at our schools, and colleges, have served only to disgrace us, as those individuals have generally turned out the most profligate of the nation to which they belonged. Speaking once to George White Eyes, who was I believe educated at Princeton, respecting the incorrigible attachment of the Indians to savage life, he replied to me. 'It is natural that we should follow the footsteps of our forefathers; and when you white people undertake to direct us from this path, you teach us to eat, drink, dress, read, and write like yourselves, and then you turn us loose to beg, starve, or seek our native forests, without alternative, and outlawed your society—we curse you for the feelings you have taught us, and resort to excess, that we may forget them.'

How lamentable this, and yet how just? For my part, my dear brother, could I be made instrumental, in any way, to ameliorate the condition of these people, and to lay the foundation of their permanent prosperity, it would be more acceptable to

me, than the most distinguished triumph of armies. A great source of my present happiness is, the conviction, that I have deserved and enjoyed the confidence and friendship of the Indians north-west of the Ohio.'

ANECDOTES.

Some time since, I was reading of a good woman, who being on her death bed, was asked, whether she wished to live or die. 'I desire,' said she, 'to have no wish about the matter, except that the Lord may perform his own will.' But, replyed the person, which would you chuse, if the Lord was to refer it to yourself? 'why truly,' rejoined she, 'I would in that case beg leave to refer it back to him.'

TOPLADY.

The following anecdote of *Calvin*, while it does much honour to his moral and religious character, is a curious historical fact, which deserves to be generally known. It was related at Geneva by *Deodati*, one of Calvin's successors, to the first Lord Orrery, who flourished under the reign of Charles the first. The extract is taken from, 'The state letters and memoirs of the right Hon. Roger Boyle,' page 4, 5.

'Eckius being sent by the Pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman Church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horses at an Inn, he enquired where Calvin lived, whose house being shown him, he knocked at the door, and Calvin himself came to open it to him. Eckius enquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him, that he was a stranger; and having heard much of his fame was come to wait upon him. Calvin invited him to come in, and he entered the house with him; where discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenuous learned man, and desired to know if he had not a garden to walk in. To which Calvin replying

he had, they both went into it; and there Eckius began to enquire of him why he left the Roman church, and offered him some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last, Eckius told him, that he would put his life in his hands; and then said he was Eckius the Pope's legate. At this discovery Calvin was not a little surprised, and begged his pardon, that he had not treated him with that respect which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had? he told the Cardinal he had that house and garden, and fifty livres per annum, besides an annual present of some wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin giving him thanks assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner desired to know, if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some of the syndicts to be there present, not acquainting them who the stranger was. As soon therefore as it was convenient, they both went towards the church; and as Eckius was coming out of Calvin's house he drew out a purse, with about one hundred pistoles, and presented it to Calvin. But Calvin desired to be excused. Eckius told him, he gave it him to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and they proceeded to the church, where the syndicts and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in Calvin's ear; but Calvin assured him to the contrary. Thereupon they went into the church; and Eckius, having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little and calling the syndicts and officers together, took out the purse of gold which Eckius had given him, telling them that he had recived that gold from this

worthy stranger, and that now he gave it to the poor, and so put it all into the poor box that was kept there. The Syndicts thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other.'

Eckius was a very learned divine, professor in the University of Ingoldstadt, memorable for his opposition to Luther, Malanthon, and other reformers in Germany. He died in 1543, aged 57. See Hoffmanni Lexicon Tom. 2, page 130, or Encyclopedia Brittannica vol. 6th, page 296.

A Gentleman passing by a poor miserable beggar wished him good day. Sir, said the poor man, I never had a bad one in my life. No, said the gentleman: why you have scarcely any clothes to cover you, and are obliged to beg: what do you say when we have frost and snow, and you have nothing to eat? If it be fair weather, replied the beggar, I bless God for it; and whatever God does I bless him for it; so that I never had a bad day in my life. But why, continued the gentleman, are you so well contented with God's doings? what would you say if God would send you to hell? If he should I have two arms, the one faith, the other love, with which I would embrace him, and carry him with me; and his presence would make hell itself a heaven.

RELIGIOUS INTELLIGENCE.

MAY 16th, 1805.

THE General Assembly of the Presbyterian Church, in the United States of America, met, agreeably to appointment, in the first Presbyterian Church in Philadelphia, at 11 o'clock, A. M. and was opened by the Rev. James F. Armstrong, the Moderator of last Assembly, with a sermon from John, xiv. 16. "And I will pray the Father, "and he shall give you another Com-"forter, that he may abide with you "for ever."

On the Wednesday evening following, the General Assembly and a very large congregation of people, assembled in the same church for the purpose of social prayer and praise; when an exhortation was delivered by the Rev. Nash Le Grand. On the next succeeding evening, a Missionary sermon was preached in the same church, by the Rev. Edward D. Griffin, of the Presbytery of New-York, from Colossians, i. 16. "For by him were all "things created that are in heaven, "and that are in earth, visible and in-"visible, whether *they be* thrones, or "dominions, or principalities, or pow-"ers; all things were created by him, "and for him." After the sermon, a collection was made for the support of Missions, amounting to 274 dollars and 48 cents. This sermon will be published shortly and the profits paid into the Missonary fund.

During their sessions the Assembly, turning their attention to some recent events, conceived that they were called to join with other friends of religion and humanity, in bearing a testimony against duelling. The following is their record on that subject.

"The Assembly, having taken into serious consideration, the unhappy prevalence of the practice of duelling in the United States, and being anxiously desirous of contributing what may be in their power, consistently with their character and situation, to discountenance and abolish this practice,

"Resolved unanimously, that they do, in the most unequivocal manner, declare their utter abhorrence of the practice of duelling; and of all measures tending thereto, as originating from the malevolent dispositions of the human heart and a false sense of honor; as a remnant of Gothic barbarism; as implying a presumptuous and highly criminal appeal to God, as the Sovereign Judge; as utterly inconsistent with every just principle of moral conduct; as a direct violation of the sixth commandment and destructive of the peace and happiness of families; and the Assembly do hereby recommend it, to the ministers in their connexion, to discountenance, by all proper means in their power, this scandalous practice.

"Resolved also, that it be recommended to all the ministers under the care of the Assembly, that they scrupulously refuse to attend the funeral of any person who shall have fallen in a duel; and that they admit no person, who shall have fought a duel, given or accepted a challenge, or been accessary thereto, unto the distinguishing privileges of the church, until he manifest a just sense of his guilt and give satisfactory evidence of repentance."

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Report of the Committee, on the general state of Religion, exhibited to the General Assembly.

THE information which has been received, respecting the state of religion within the bounds of the General Assembly during the last year, exhibits a variegated scene. Whilst, on the one hand, it presents many things which are just cause of gratitude and rejoicing; on the other, it brings into view, *some*, calculated to produce humiliation and regret. In several congregations, particularly on Long-Island, in the bounds of the Synod of Albany, and in the western parts of the Presbytery of New-Brunswick, there have been considerable revivals of religion. The number of adults who have been received into the church in different parts, by baptism, as well as those who have been admitted to the Sacrament of the Lord's Supper, has been considerable. Such as have been added to the church, during the revivals which have taken place in times past, have generally, and indeed almost universally, proved stedfast in the faith, been progressive in their christian course, and evidenced the sincerity of their profession by the holiness of their lives and conversation; whilst instances of apostacy have been very rare. Praying societies have been established in many places, and generally well attended. In those congregations which enjoy the preaching of the gospel and the administration of its ordinances in a stated manner, there is generally manifested a growing attention to the things of religion. A more than usual anxiety, and more vigorous

exertions have also been manifested by vacant congregations to have the institutions of religion statedly among them. In several places the highly important duty of catechising has been more attended to than formerly, and has produced those salutary effects, which we have reason to expect will always flow from it.

The prospects with respect to the Indians are highly encouraging. A school has been established among the Cherokees, in the state of Tennessee, under the care of the Rev. Mr. Blackburn, with flattering prospects. Some of the Indian tribes to the westward seem also favourably disposed to receive the gospel, and have expressed an earnest desire to have schools established among them. The school among the Catabaws, established by the Synod of the Carolinas, is also continued; and several young men of different tribes have received, and are now receiving, their education under the care of the the Synod of Pittsburg.

Whilst there is very satisfactory evidence to believe, that there has been a great and glorious work of God carried on throughout a widely extended portion of country to the south and west, within the bounds of the General Assembly, and that many souls have been savingly brought home to God; it is proper to observe, that in general this has been accompanied with very uncommon and extraordinary effects on the body. There appears also reason to believe, that, in certain places, some instances of these bodily affections have been of such a nature, and proceeded to such lengths, as greatly tended to impede the progress, and to tarnish the glory, of what, in its first stages, was so highly promising. That God has all the powers both of our mortal and immortal part absolutely under his direction, and subject to his controul, and can influence and affect them according to his sovereign pleasure, will not be doubted by any who acknowledge Him as the framer of our bodies, and the father of our spirits; and that in Him we live and move, and have our being. Experience and the very reason and nature of things also manifest that human nature may be deeply affected and even overpowered by particular views and impressions of spiritual and divine things. But it is equally manifest, that these effects may be, in a considerable degree, produced by natural causes, or by the agency of spiritual and subordinate beings. Satan may transform himself now, as well as formerly, into an angel of light. It is enjoined upon us not to believe every spirit, but to try the spirits whether they be of God. As the magicians endeavoured by their enchantments to imitate and discredit the miracles performed by Moses, so has it been an artifice of Satan, in every period of the church to endeavour to obstruct and bring a reproach upon a revival of religion, by counterfeiting the operations of the spirit of God, and exciting those who were concerned in such revival to extravagant and disorderly proceedings. True religion is a most rational and scriptural thing. One of the unhappy circumstances usually attending a revival of religion is, that some who are engaged in it, are prone to consider all its concomitants, and every thing connected with it as sacred. This affords the adversary an opportunity, unsuspected, of sowing tares among the wheat, to the great prejudice of the approaching harvest. In times of the revival of religion it highly concerns us, carefully to guard against grieving the holy spirit of God, and provoking him to suspend or withdraw his gracious influence, either by resisting, or not duly improving his operations; or by yielding to the suggestions and influences of Satan. All religious experience is to be brought to the test of divine truth—to the law and to the testimony; if it be not conformable to these, it is because it is spurious. God is a God of order and not of confusion; and whatever tends to destroy the comely order of his worship is not from him, for he is consistent with himself. Whilst, then, the General Assembly mourn over, and lament, those irregular and disorderly proceedings which have taken place in some parts, and which have tended to obscure and tarnish the glory of this good work of God; they rejoice, that in general they appear to subside; that the minds of the people are reverting to more rational and scriptural views and exercises; that but few of the ministers in their connexion have countenanced or encouraged these wild extravagancies, or considered any bodily exercises as a criterion by which to form a judgment of a person's character or state; but have formed their opinion in this case from the conformity of their views and exercises to the word of God. The Assembly are happy to find, that the pernicious and destructive principles of infidelity and philosophy, falsely so called, continue to lose their influence or are less avowed. Whilst, at the same time, they have cause to lament, that formality and lukewarmness in religion seem to prevail in some of our churches; and that the sacred institutions of the gospel are

attended with so little power. Multitudes continue careless and secure, perishing in ignorance and in sin, whilst the love of many waxes cold. A respectful and serious attention, however, to the institutions of religion, seems pretty generally to have prevailed, and an increasing union and harmony in societies which are composed of presbyterians and congregationalists.

We are also happy to learn by the delegates from our sister churches of Connecticut, that the highly useful practice of catechising has been more than commonly attended among them, that their churches are in peace, and that there is a generally increased attention to the things of religion among them.

Upon the whole, the Assembly find no inconsiderable cause to bless and praise God for the tokens of his goodness. They find also many things which are cause of humiliation before him. They feel themselves called upon, from the circumstances in which they are placed, to renewed and vigorous exertions in the cause of their God and Redeemer, in hope that their labours shall not be in vain in the Lord. And do earnestly exhort all the people under their care to activity and perseverance in the christian course, looking to the mercy of God unto eternal life, through Jesus Christ our Lord, to whom be glory in the churches, world without end. Amen.

The Standing Committee of Missions, under the General Assembly, have recently received the following communication from the Rev. Gideon Blackburn. Mr. Blackburn, by the appointment of the General Assembly, first made his establishment among the Cherokee Indians, in 1803, and has continued his missionary labours with them since that time.

Maryville, March 8th, 1805.

REVEREND SIR,

SEVERAL causes have operated to delay this communication. The fatigues, exposures, and colds endured in the winter and spring of 1804, in the discharge of my ministerial labours and missionary services, occasioned a severe inflammation in one of my thighs and legs, which was extremely painful, lingering, and dangerous.

It begun in June and continued through the summer, fall, and winter, which put it out of my power to attend to business very distant from home, except at intervals; and even yet, I am so much a cripple as to be obliged to make use of a crutch; hence I was obliged to procure persons to visit the school, for the most part, in my stead. However, no part of the business was intermitted. I provided all necessary materials, provisions, &c. and kept the school in a constant and full supply; though under considerable disadvantage, and with remarkable pain.

It was also my wish to make my communications as full as might be satisfactory, and making out my accounts semi-annually. As there were a number of articles in my first statement which could not be charged, and as I had not then ascertained the exact amount of the aid I was to expect from the General Government, I have delayed until I could fully complete the account with accuracy. This I have done, ending the first missionary year at the beginning of June last, answering to the half of a year of the master's services who began the first of December, 1803, though he did not open school until February, as stated in my last. The accounts are then continued for the next six months.

I felt it also my duty to give you as accurate an account as possible of the proficiency of the scholars; hence I delayed until after my February examination. I have set periods at which I make a general examination, and distribute some presents, noticing especially the most forward.

These days held in view, interest the minds of the children and procure also for me pretty large assemblies of the grown Indians, who usually attend to see the rewards of their childrens' industry, and give me an opportunity of addressing them on the subject of religion. These days are designed to be at about three months distance from each other. Enclosed you have a list of the names of the scholars who were present on the last examination. Four however were necessarily absent, and their names are not inserted. The master and myself, have given such names to the children as we thought proper, giving those both christian and surnames, who we found connected with, or fond of, some person, whose name would serve for the latter. You will likewise have their Indian names and the progress they have made. I likewise enclose specimens of the writing of those who have progressed that far. The two first are the large and small hand of the first scholar; he could spell a little when he came to school. One specimen which was better I have somehow mislaid. Some of the scholars are,

without exception, the most imitative geniuses I have ever seen, and of course learn to write with the greatest facility.

One great difficulty in the management of this business has been to keep the scholars close at school; yet even this is less than I had at first expected. The standing number for last year has been about twenty, sometimes sixteen, and sometimes twenty-six. This difficulty I foresaw, and therefore adopted the regulation of their leaving their clothes if they left the school; or, if only on a visit and stayed longer than the time allowed, the clothes were to be sent back. This rule has been rigidly adhered to, and has not only tended to keep them from leaving the school, but also to make them observe the greatest punctuality in returning after their visits, and thereby checked that tardiness so characteristic of the nation.

The costs incurred by the institution were considerable the first year, arising not only from having necessary accommodations to procure, but likewise from the following circumstances. It is customary with the Indians, on their visits to one another, always to eat; and they had been accustomed to the same treatment from the United States. I therefore found that the credit of the school would sink if they were not indulged in this way for a time. Had I done otherwise they would immediately have said their children were starved, which report, however false, would effectually have blasted our design. They flocked to see the school as a new thing, and to see if the children had plenty. I was therefore obliged frequently to feed from twelve to twenty of a day. Their curiosity at length subsided and they became satisfied that all things were going on well. As soon as this confidence became fixed the practice was insensibly declined and now very few look for it.

As the last winter drew on I became very suspicious of the fate of the school on account of the want of blankets; but Divine Providence enabled me to hit upon an expedient which effectually supplied the *desideratum*. At the treaty, in October, I made Mr. Black, the teacher, come forward as an inhabitant of the nation, numbered the whole of the scholars as his family, and on that ground put in for a share of the annuity. The effect was, we drew twenty-six blankets, one piece of stroud, a small remnant of cloth, and two axes for the use of the school. Thus the Lord removed my fears, and kept the institution in progress.

At my February examination, I had an appointment for a meeting of the Indians, and half-breeds, within reach of the school. The assembly consisted of forty-one Indians, five half-breeds, and ten whites, beside the scholars, in all upwards of seventy. I spent the day till noon in examining and rewarding the scholars, to the great satisfaction of the Indians. Then, by an interpreter, I gave some ideas relative to the history of man, his origin, fall, and the plan for his recovery, &c. &c. This was done by the most familiar representation I could conceive of. An address was then given to those who could understand English, at the close of which baptism was administered to Mr. Black's two children. I had designedly postponed this until it could be done in the presence of the natives and they so much acquainted with the nature of religion as to be made sensible of the design of baptism. This I took some pains to do, and I am not without hope it will become a topic of conversation and be long recollected by some of them. After the crowd had dispersed, some whites, some Indians, and some half-breeds, staid; and I spent the night till one in the morning in explaining the gospel; the distinction between the good and bad amongst the white people; the nature of death; the resurrection; day of judgment, and the real advantages of religion, both in this life and that which is to come. The solemn attention paid, and the pertinent questions asked, convinced me of the interest they took in the subjects of discourse. In short, there appeared serious thoughtfulness in one half-breed woman, and one man a full Indian. The woman is pretty remarkable for her known chastity, and good conduct, and is of consequence, being the wife of a considerable chief. Should the Lord open her heart, it would facilitate the civilization of her neighbourhood, as it is well known how much influence the female possesses in those cases.

Being fully convinced of the importance of female cultivation, I have directed Mrs. Black to take the most perfect care of the female scholars. They are constantly in the house with her in the vacant hours of school and at night. Would not some books to assist Mrs. Black in this laudable business be serviceable to our design?

For some time past I have had serious exercise of mind with respect to removing the school about eight miles lower down the High Wassee river.

The neighbourhood in which it now stands is the most ignorant and uncivilized of any in the nation; nor is there a chief of high rank in the towns contiguous. They neither appear so attentive to, nor so susceptible of religion as the neighbourhood to which the removal is contemplated. In the latter place there are so many who could understand English that Mr. Black could have prayer meetings every Sabbath, and, especially at the times I visited the school, an evening or two could be profitably spent in such exercise as might tend to the promotion of religion. Two white families and four mixed blood live within two miles of the place. Had I been as fully acquainted with those circumstances at the first as I am now, this place would then have been chosen; but the beginnings of such things are usually attended with errors.

The spot on which the school now stands is not within the claim of any individual; and, by the laws of the nation, if any person builds a cabin and lives in it, all the land around as far as he chooses is his own: hence in the bosom of a number of them a jealousy was still harboured lest at some future day we might wish to claim the land, notwithstanding every thing which could be said and done to convince them to the contrary. The place contemplated is in the claim of a head man of some note and entirely in our interest. It is thought, that this measure will effectually quiet their minds on this subject. Another difficulty could be remedied by it. Both the Indians and the scholars, would prefer the cookery for the children to be executed in the Indian style. This is not well understood by the white people, and should the contemplated removal take place, a woman of the nation can be procured to do the cooking; this would not only suit the taste of the scholars, but should any frivolous objections with regard to their treatment be circulated she could contradict them; and something of this kind, I assure you, is necessary. It is well known how little stories, though not true, will affect schools amongst the whites; how much more amongst the red people of savage information?

The only remaining objection would be the cost of the buildings. This I believe can be easily obviated. The houses are pretty convenient for keeping entertainment on the road lately laid out from this state to Georgia. They are half way between Tellico and another noted stand, and a convenient day's ride from each. I have impressed a principal man with these ideas, who wishes to carry on this business and I believe he will be willing to set such houses where I wish them for those we occupy, so that no cost will be incurred; the trouble of moving only will remain and this inconsiderable, as it may be effected by water. Several of the respectable Indians say "it will be to the advantage of the school—they will send more children."

I have made a small beginning of a vocabulary; a specimen I transmit, and will endeavour to progress as I shall be able.

The school has been twice visited by the missions of the Unitas Fratrum. A Mr. Stiner, who has been for some time in the Creek nation, expressed his high approbation of the institution, and surprise at the progress of the scholars. I neglected to take his opinion in writing, or it would have been highly satisfactory to you. At the last examination, a Mr. Gotlieb Byhan, of Salem, North-Carolina, who has been three years in the Cherokee nation, on the same design, has yet only four scholars, and those obtained since I erected the school, paid me a visit. You will see his opinion from his own hand.

A Mr. Reuben Dooly, a man of eminent piety, and active in the revival, often holding prayer meetings, &c. I procured to visit the school in my confinement. You will see his report. He has strong desires often to visit the towns, and pray with those who may be able to understand him. Shall he be encouraged? I am able, should you request it, to forward the opinions of some of the first characters of the state, favourable not only to the design but the execution of it, so far as I have advanced.

I am thus particular, not because I think you will not give credit to my statement, but because I am persuaded every additional evidence of success will be a new source of joy to your souls; and also because this institution, being often urged, as an evidence of the truth and sincerity of a revival of religion, the enemies of that work would do any thing to get a stroke at either the persons or things which so severely pinch their consciences. From this quarter I have experienced a number of attacks, but I am fully assured no weapon directed against the cause of Jesus and the interests of Zion shall ever prosper.

As to further pecuniary aid, and continuation of compensation for my services, I leave it entirely with yourselves. Any advices or instructions on those sub-

jects you may think proper to give, I shall most gladly receive, as my weak hands are sometimes almost ready to faint. I am however comforted under the idea, that the institution was begun under the auspices of God, and that he will open a way for its continuance should it be for his glory.

I have the promise of a little more aid from the General Government; perhaps fifty or one hundred dollars in addition to that advanced for last year.

Foreseeing the disadvantage which would be unavoidable on a change of persons at the head of the institution, as they would not be acquainted with the plans already laid, and could not for some time obtain the confidence of the Indians as far as has been done, and as I have pledged myself to the nation for its continuance for a stipulated term, I intend to continue my attention to it unless my impaired health should absolutely forbid it; in which case I will early give you notice, with my idea of the persons best calculated to fill the place.

You say I have your prayers—I doubt it not—Have I the travailing pangs of your soul; of the committee; of the General Assembly; of the pious at large? Then will Heaven most assuredly be rent, and a blessing poured down we shall not be able to contain. Soon the heart of some poor Cherokee, filled with the love of God, will shout Hallelujahs to the Redeemer; and throughout immortality perpetuate the rapturous song to Him who loved him and washed him in His blood. Oh! shall our ears be ravished with this transporting, this soul-cheering, Cherokee song throughout eternity. With my warmest love to, and fervent prayers for, you, the committee, &c. I am your unworthy brother in the vineyard of our dear and precious Jesus.

GIDEON BLACKBURN.

P. S. I presume it is clearly understood that the time I spend in procuring necessaries, &c. though in the settlement, in order to carry on the school, I am in the employ of the institution. This is the source of mistake to some who think the whole mission should be in the nation. The time and labour necessary to carry on this business is far from being conceived of, and never will be repaid in this world; but blessed be God, there is an eternity where the wicked will cease from troubling and the weary will find perfect rest. G. B.

POETRY.

ON THE DIVINE PRESENCE.

OH Thou! whose dwelling is in purest light!
Whose throne, the heav'n of heav'n's majestic height!
Thou, at whose word, from chaos' dark profound
Fair worlds sprang forth with light and beauty crown'd;
Thou, who through space unbounded art the soul,
Which guides, pervades, and animates the whole;
Where, oh transcendent Being! shall I trace
Thine awful form? where seek thy radiant face?
Where, through unbounded regions, shall I rove,
To view, unveil'd, the fount of life and love?

Ah! aim presumptuous! till the sparks divine
Thou gav'st, their gross material frame resign,
Spring to their source, and in its fulness shine.
Yet if that Spirit which illumes the whole,
Pours forth one beam upon the seeking soul,
Touch'd by the sacred ray she lifts her eye,
To trace in all the informing Deity.

Oh! to thy servant, then, that light display,
Which gilds this mortal night with heav'nly ray;
Stamps on the heart where e'er its wand'rings rove,
The fair perceptions of creative love.
Far as the eye can reach, or thought can soar,
When thus illum'd, I trace thee & adore:

Where e'er through Nature's smiling scenes I stray,
As roving fancy leads the varied way;
Through the deep vale, whose modest bosom hides
The fairest beauties of the flow'ry tribes;
Or where the stream, by dark'ning woods o'erhung,
Its silent waters winds the shades among;
Or up the high-brow'd hill, whose breathing grove,
No echo wafts but melody and love;
Or on the cliff, where 'gainst the rugged shores
The dashing water-fall impetuous roars;
Whether from day's bright throne the cloudless blaze
Darts through the wide expanse its piercing rays;
Or, when the night's pale orb with soften'd gleams,
O'er the blue ether throws its trembling beams,
And far remote the dazzling worlds on high,
Their quiv'ring fires shoot through the lucid sky;
What time so'er I stray, where e'er the place,
Through vast creation's range thy hand I trace,
And my rapt soul inspired by light divine,
Beholds in all the God eternal shine.

Nor less I view, though nature's prospect low'r,
The awful operations of thy pow'r.
When gath'ring darkness veils the solar ray,
And the thick storm deforms the face of day;
When howling winds impetuous sweep the plain,
And down in torrents pours the dashing rain;
When the red lightning through the lucid air,
Darts through the gloom a momentary glare,
And with concussive force tempestuous driv'n
Bursts the loud crash which shakes the vault of Heav'n;
Still, in thine all protecting presence blest,
No sinking terrors shall appal my breast.
Still shall my soul the pow'r benign confess,
Whose sway alike bids storms and sunshine bless;
And in the blast which sweeps the dewy vale,
To cool the glow of summer's sultry gale;
And in the rain which rich luxuriance pours
Profuse, through teeming nature's varied stores,
And in th' electric beam, whose pow'rs prepare
With health-dispensing sweets, the humid air;
See the same mighty hand each movement guide,
And "Nature's God" o'er "Nature's works" preside.

Ah! that my bosom felt alike thy sway,
While through th' eventful paths of life I stray.
In ev'ry change, when blooms the mental scene
With pleasure's vivid glows, or sorrows keen
Plunge it in deep'ning gloom, in tempest tost,
Hope's beamy smile, and kindling prospect lost;
Then to my present God could I resign
My heart, my hopes, affections, all that's mine.
When joy allur'd, (ah! long since joy's fair ray
Illum'd the progress of my fearful way;)
With gratitude I'd hail the blessing giv'n,
Nor quench the cheerful beam which flows from heav'n.
Or, when oppress'd with heart subduing woes,
Humble—resigned—I'd still on Thee repose;
And in thy presence feel a living ray
Wake the warm hope which never knows decay.

Oh that this dreary night of life were o'er,
And mental blindness spread its gloom no more!
Oh that the shades which veil th' eternal light
Of never-swerving truth, from mortal sight,
Down, down the drear abyss of darkness driv'n,
No more obscur'd the just decrees of heav'n!
But from corruptions wild'ring maze refin'd,
To pure perceptions sprung th' immortal mind.
Then shall that mighty love which rules the whole,
In full conviction rush upon the soul.
Then shall, through vast events, the ceaseless sway
Of grace and truth, unfold its radiant ray;
And the bright vision of the source divine
Unveil'd, through all, in glorious splendor shine.

Extracted from the Asylum of the Blind, who are taught to read and write.

HARK! Sister, hark! that bursting sigh!
It issued from some feeling heart;
Some pitying stranger, sure is nigh;
Tell us, oh! tell us, who thou art.

Sad is the lot, the sightless know;
We feel indeed, but ne'er complain;
Here gentle toils relieve our woe;
Hark! hark! that piteous sigh again.

If breath'd for us, those heaving sighs:
May Heaven, kind stranger, pity thee!
If starting tears suffuse thine eyes;
Those tears alas! we cannot see.

But every sigh, and every tear,
And every boon thy hand has given,
All in full lustre shall appear,
Recorded in the book of Heaven.

A PRAYER,

Written in a prospect of suffering.

BY A LADY.

THOU great, omniscient Lord of all!
Eternal Being! awful power!
On thee, my sole support, I call,
To save me in the trying hour.

When anguish racks this feeble frame,
And bosom'd woes my strength subdue,
Thine all sufficient aid I claim,
My sinking nature to renew.

Since thou hast pleas'd from this sad heart
Its earthly comfort to remove, †
Ah! deign, my Saviour, to impart,
And sooth my sorrows with thy love.

If life, by thy supreme decree,
Should be prolong'd to future days,
May I that life devote to thee,
To own thy love, thy mercy praise!

Grant me unmurmuring to bear
The storms of grief, the stings of pain;
Bid resignation sooth each care,
And patience every pang sustain.

But if drawn near the latest stage
Of life's progressive scene of woe,
With those bright joys my hopes engage
Which in thy sacred presence flow.

Support me through the awful scene;
My God! though nature feels dismay,
Ah! let no darkness intervene
To veil in gloom the unknown way!

May that controling peace be mine
Which can each sinking fear remove;
Sweet foretastes of thy joys divine!
Blest comforts of thy soothing love!

So may I with my latest breath,
In boundless hope exulting cry,
"Where is thy boasted sting? O death!
"Where now, O grave! thy victory?"

P.

† Alluding to the death of her husband.

To the Editor of the Evangelical Intelligencer.

DEAR SIR,

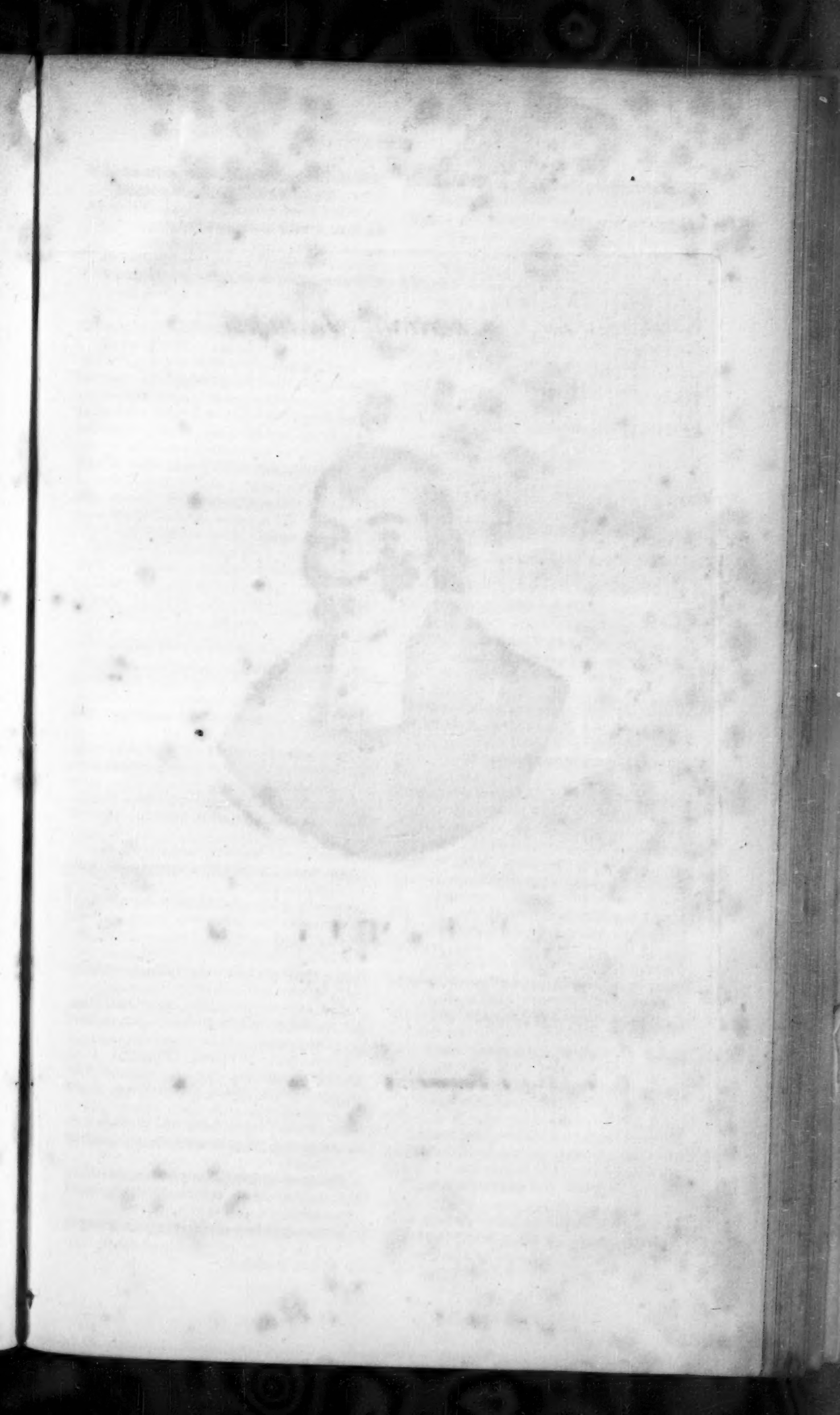
The following lines from the pen of Buchanan, the celebrated Latinist, so beautifully display the absurdities of Idolatry, and the impression which the christian missionary is desirous of being instrumental in producing on the mind of heathens, that I hope some of your correspondents will favour the public with a translation of them into English verse. I am, dear Sir,

Yours truly. O.

EPIGRAMMA,

In quo imago introducitur alloquens peregrè advenientes.

FARE agè qui terras lustras vagus hospes et undas
Quid petis hinc? longæ quæ tibi causa viæ?
Non Deus hic quisquam, nec imagine numen in ista est;
Nos lapis et tantùm putria ligna sumus:
Vermibus esca, cibus tineis, domus hospita blattis
Opprobium cœli, ludibriumque soli.
Non capiunt humiles numen cœleste penates,
Structa nec humanâ saxea tecta manu.
Quem mare, quem tellus, quem non capit igneus æther
Clauditur in nullo spiritus ille loco.
Ut CHRISTUM invenias, animi secreta revolve,
Aut lege fatidici quæ cecinere patres:
Aut quæ dives habet passim circumspice mundus,
Hæc vera est ædes, hoc penetrale DEI.
At quisquis picto guadet dare basia trunco,
Crassaque pulvereo lingere saxa croco.
Dignus morte perit, qui mortua vivus adorat,
Et vitæ in fragili spem sibi ponit humo.
Si te picta juvant, cariem ne perline trunci,
Sed verâ mentem simplicitate tuam.
Hac ratione domi poteris reperire, quod omnes
Erro vagus terras sic peragrando fugis.



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JOHN B SMITH . DD .

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